Virtues and Merits
OF THE Quranic Chapters

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بسم الله الرحمن الرحيم

TABLE OF CONTENTS

INTRODUCTION 17

MERITS OF THE QUR'ĀN IN THE LIGHT OF THE SUNNAH 26

Studying and teaching the Qur'ān 26

Reciting the Qur'ān in the musjid 29

The people of the Qur'ān are the special people of Allāh 30

Jealousy towards the person of the Qur'ān 31

The reward for reciting the Qur'ān 35

Revising the Qur'ān 37

The merit of reciting the Qur'ān in salāh 40

Guidance for the one who follows the Qur'ān 41

The lofty rank of the one who is attached to the Qur'ān 42

The one who reads the best is most eligible to be imām 45

Merit of one who is an expert of the Qur'ān 47

The similitude of the one who reads the Qur'ān 49

The lofty position of the house in which the Qur'ān is recited 52

The Qur'ān is a cure 55

The descent of angels when the Qur'ān is recited 56

The merit of assembling to recite the Qur'ān 58

The merit of listening to the Qur'ān, and crying over its recitation 61

The Qur'ān's intercession 64

Teaching the Qur'ān to children 67

The merit of teaching Qur'ān to one's children 69

The one whose Qur'ān recitation will not benefit him 72

Honour for the person who practises on the Qur'ān 78

MERITS OF SŪRAH AL-FĀTIHAH 81

It is the greatest sūrah in the Qur'ān 81

It is the most superior of the Qur'ān 82

It is the best sūrah of the Qur'ān 83

No sūrah like it was revealed in the Taurāh, Injīl and Zabūr 84

It is a cure for illnesses 85

If it is recited on a lunatic, he will be cured by Allāh's permission 87

It is a light which the Prophet ﷺ was given 89

It was revealed from a treasure beneath the Throne 90

It is a private conversation between a person and his Lord 91

Saying *āmīn* at the end 93

Allāh ﷻ responds to the person who says *āmīn* 94

MERITS OF SŪRAH AL-BAQARAH 97

A person who memorized it is appointed as a leader 97

It is the high point of the Qur'ān 99

It repulses Satan 100

The Prophet ﷺ summoned his Companions ﷺ in its name 102

The angels descend to listen to its recitation 104

Reciting it at night 106

The concluding verses of Sūrah al-Baqarah 106

MERITS OF SŪRAH AL-BAQARAH AND ĀL 'IMRĀN 111

They shall shade a person on the day of Resurrection 111

They contain the greatest name of Allāh 113

The one who reads them is free from hypocrisy 114

The one who reads them in the night salāh 115

MERITS OF SŪRAH AL-BAQARAH, ĀL 'IMRĀN AND AN-NISĀ' 116

The Prophet ﷺ used to read them in the night salāh 116

The one who reads them is recorded among the devoted servants 118

Sūrah an-Nisā' enumerates many major sins 119

MERITS OF THE SEVEN LENGTHY SŪRAHS 120

Which are the seven lengthy sūrahs 120

The one who learns the first seven sūrahs is an *'ālim* 122

The seven lengthy sūrahs in place of the Taurāh 123

MERITS OF SŪRAH AL-MĀ'IDAH 128

MERITS OF SŪRAH AL-AN'ĀM 133

MERITS OF SŪRAH AL-A'RĀF 135

MERITS OF SŪRAH AL-ANFĀL 136

MERITS OF SŪRAH AT-TAUBAH 140

MERITS OF SŪRAH YŪNUS 143

MERITS OF SŪRAH HŪD 145

It is one of the sūrahs which turned the Messenger of Allāh ﷺ grey 145

Read it if you want to see the day of Resurrection 150

Reading it on Fridays 150

MERITS OF SŪRAH YŪSUF 153

MERITS OF SŪRAH AR-RA'D, IBRĀHĪM AND AL-HIJR 155

MERITS OF SŪRAH AN-NAHL, AL-ISRĀ' AND AL-KAHF 156

The Prophet ﷺ used to read Sūrah al-Isrā' every night 156

These are the early sūrahs to be revealed 157

MERITS OF SŪRAH AL-KAHF 158

The descent of tranquillity 158

It is a light on the day of Resurrection and protection from Dajjāl 158

Merits of reading it on Fridays 164

MERITS OF SŪRAH MARYAM 167

MERITS OF SŪRAH TĀ HĀ AND AL-AMBIYĀ' 168

They are from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr 168

Sūrah Tā Hā contains the greatest name of Allāh 168

MERITS OF SŪRAH AL-HAJJ 170

MERITS OF SŪRAH AL-MU'MINŪN 172

MERITS OF SŪRAH AN-NŪR AND AL-FURQĀN 174

MERITS OF SŪRAH ASH-SHU'ARĀ' 176

MERITS OF SŪRAH AN-NAML, AL-QASAS, AL-'ANKABŪT, AR-RŪM AND LUQMĀN 177

MERITS OF SŪRAH AS-SAJDAH 178

Sūrah as-Sajdah shall intercede on behalf of the person who reads it 178

The Prophet ﷺ would not sleep without reading Sūrah as-Sajdah and al-Mulk 179

The Prophet ﷺ used to read Sūrah as-Sajdah and ad-Dahr in the *fajr salāh* of Fridays 182

MERITS OF SŪRAHS AL-AHZĀB, SABA' AND FĀTIR 185

MERITS OF SŪRAH YĀ SĪN 186

Reading it at night 187

It is the heart of the Qur'ān 188

Reading it over the person who is approaching death 189

It eases one's matters 191

MERITS OF SŪRAH AS-SĀFFĀT 192

MERITS OF SŪRAHS SĀD, AZ-ZUMAR, GHĀFIR, FUSSILAT, ASH-SHŪRĀ, AZ-ZUKHRUF, AD-DUKHĀN, AL-JĀTHIYAH AND AL-AHQĀF 193

The Prophet ﷺ used to read Sūrah az-Zumar every night 194

The high rank of the *hawāmīm* 194

MERITS OF SŪRAHS MUHAMMAD, AL-FATH AND AL-HUJURĀT 204

THE MUFASSAL 210

MERITS OF SŪRAH QĀF 212

Reciting it in the Friday sermon 212

The Prophet ﷺ used to read it in the *fajr salāh* 213

MERITS OF SŪRAHS QĀF AND AL-QAMR 215

MERITS OF SŪRAHS ADH-DHĀRIYĀT, AT-TŪR, AN-NAJM, AL-QAMAR, AR-RAHMĀN AND AL-WĀQI'AH 218

MERITS OF SŪRAH AT-TŪR 220

MERITS OF SŪRAH AR-RAHMĀN 222

MERITS OF SŪRAH AL-WĀQI'AH 224

MERITS OF SŪRAHS AL-HADĪD, AL-MUJĀDILAH, AL-HASHR, AL-MUMTAHINAH, AS-SAFF AND AL-JUMU'AH 226

MERITS OF SŪRAHS AL-JUMU'AH AND AL-MUNĀFIQŪN 230

MERITS OF SŪRAH AT-TAGHĀBUN 236

MERITS OF SŪRAHS AT-TAGHĀBUN, AT-TALĀQ AND AT-TAHRĪM 237

MERITS OF SŪRAH AL-MULK 238

The Prophet ﷺ would not sleep without reading it 238

It shall intercede in favour of the one who used to read it 240

It safeguards one against the punishment of the grave 241

MERITS OF SŪRAHS AL-QALAM, AL-HĀQQAH, AL-MAʿĀRIJ, NŪH, AL-JINN, AL-MUZZAMMIL, AL-MUDDATHTHIR, AL-QIYĀMAH, AL-INSĀN, AL-MURSALĀT, AN-NABA', AN-NĀZIʿĀT, ʿABASA AND AT-TAKWĪR 247

Sūrahs al-Qalam, al-Hāqqah, al-Maʿārij, al-Muzzammil, al-Muddaththir, al-Qiyāmah, al-Insān, al-Mursalāt, an-Nāziʿāt, ʿAbasa and at-Takwīr are from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh. 248

The Prophet ﷺ used to read Sūrah al-Insān in the second *rak'at* of the *fajr salāh* on Fridays 249

Sūrahs al-Mursalāt, an-Naba' and at-Takwīr are from among the sūrahs which made the Prophet ﷺ grey 250

The Prophet ﷺ read Sūrah al-Mursalāt in the *maghrib salāh* 250

MERITS OF SŪRAH AT-TAKWĪR 252

It is from among the sūrahs which caused the Prophet ﷺ to turn grey 252

It is from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh 252

It is from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 254

The one who would like to look at the day of Resurrection should read it 254

The Prophet ﷺ used to read it in the *fajr salāh* 255

MERITS OF SŪRAHS AL-INFITĀR, AL-MUTAFFIFĪN, AL-INSHIQĀQ, AL-BURŪJ AND AT-TĀRIQ 257

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 257

Sūrahs al-Infitār and al-Inshiqāq are living portrayals of the day of Resurrection 258

Sūrah al-Mutaffifīn is from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh 258

MERITS OF SŪRAHS AL-AʿLĀ AND AL-GHĀSHIYAH 260

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 26

The Prophet ﷺ used to read them in the ʿĪd and jumuʿah salāhs 26

MERITS OF SŪRAHS AL-AʿLĀ, AL-KĀFIRŪN, AL-IKHLĀS AND THE MUʿAWWADHATAYN 2

The Prophet ﷺ used to read them in the *witr salāh* 264

MERITS OF SŪRAHS AL-AʿLĀ, AL-FAJR, ASH-SHAMS, AL-LAYL, AD-DUHĀ, AL-INSHIRĀH AND AT-TĪN 267

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 267

The Prophet ﷺ used to read them in the *'ishā salāh* 268

It shall intercede in favour of the one who used to read it 240

It safeguards one against the punishment of the grave 241

MERITS OF SŪRAHS AL-QALAM, AL-HĀQQAH, AL-MAʿĀRIJ, NŪH, AL-JINN, AL-MUZZAMMIL, AL-MUDDATHTHIR, AL-QIYĀMAH, AL-INSĀN, AL-MURSALĀT, AN-NABA', AN-NĀZIʿĀT, ʿABASA AND AT-TAKWĪR 247

Sūrahs al-Qalam, al-Hāqqah, al-Maʿārij, al-Muzzammil, al-Muddaththir, al-Qiyāmah, al-Insān, al-Mursalāt, an-Nāziʿāt, ʿAbasa and at-Takwīr are from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh. 248

The Prophet ﷺ used to read Sūrah al-Insān in the second *rakʿat* of the *fajr salāh* on Fridays 249

Sūrahs al-Mursalāt, an-Naba' and at-Takwīr are from among the sūrahs which made the Prophet ﷺ grey 250

The Prophet ﷺ read Sūrah al-Mursalāt in the *maghrib salāh* 250

MERITS OF SŪRAH AT-TAKWĪR 252

It is from among the sūrahs which caused the Prophet ﷺ to turn grey 252

It is from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh 252

It is from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 254

The one who would like to look at the day of Resurrection should read it 254

The Prophet ﷺ used to read it in the *fajr salāh* 255

MERITS OF SŪRAHS AL-INFITĀR, AL-MUTAFFIFĪN, AL-INSHIQĀQ, AL-BURŪJ AND AT-TĀRIQ 257

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 257

Sūrahs al-Infitār and al-Inshiqāq are living portrayals of the day of Resurrection 258

Sūrah al-Mutaffifīn is from among the *nazā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] salāh 258

MERITS OF SŪRAHS AL-AʿLĀ AND AL-GHĀSHIYAH 260

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 260

The Prophet ﷺ used to read them in the ʿīd and jumuʿah salāhs 261

MERITS OF SŪRAHS AL-AʿLĀ, AL-KĀFIRŪN, AL-IKHLĀS AND THE MUʿAWWADHATAYN 264

The Prophet ﷺ used to read them in the *witr salāh* 264

MERITS OF SŪRAHS AL-AʿLĀ, AL-FAJR, ASH-SHAMS, AL-LAYL, AD-DUHĀ, AL-INSHIRĀH AND AT-TĪN 267

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 267

The Prophet ﷺ used to read them in the *'ishā salāh* 268

MERITS OF SŪRAHS AL-'ALAQ, AL-QADR; AL-BAYYINAH, AZ-ZALZALAH, TILL THE END OF THE QUR'ĀN 271

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 271

MERITS OF SŪRAH AL-BAYYINAH 272

MERITS OF SŪRAH AZ-ZILZĀL 276

It equals half the Qur'ān 278

MERITS OF SŪRAH AT-TAKĀTHUR 283

MERITS OF SŪRAHS AL-'ASR, AL-HUMAZAH, AL-FĪL, QURAYSH, AL-MĀ'ŪN AND AL-KAUTHAR 284

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ 284

MERITS OF SŪRAH AL-KĀFIRŪN 285

Freedom from polytheism 285

It is desirable to read it when going to sleep 286

It equals one quarter the Qur'ān 289

MERITS OF SŪRAHS AL-KĀFIRŪN AND AL-IKHLĀS 293

The person who reads them has recognized Allāh ﷻ and believed in Him 293

The desirability of reading them in the Sunnah salāhs of *fajr* and *maghrib* 294

The Prophet ﷺ used to read them in the two *rak'ats* of *tawāf* 299

MERITS OF SŪRAH AN-NASR 303

MERITS OF SŪRAH AL-IKHLĀS 305

Allāh loves the one who loves to read this sūrah 305

Love for this sūrah gains admission into Paradise 306

Paradise becomes incumbent by its recitation 308

It equals one third the Qur'ān 310

It contains the greatest name of Allāh 315

The one who uses it as a means to ask from Allāh shall receive whatever he asks for 316

Allāh shall build a palace in Paradise for the person who reads it ten times 317

The merit of reading it in abundance 318

The Prophet ﷺ used to read it in the *witr salāh* 324

The merit of reading it after the *fajr salāh* 325

MERITS OF SŪRAHS AL-IKHLĀS, AL-FALAQ AND AN-NĀS 326

The one who reads them in the morning and evening shall have all his needs fulfilled 326

The desirability of reading them after salāh 328

The desirability of reading them before sleeping 328

There is a cure from Allāh ﷻ in these sūrahs 332

The Prophet ﷺ treated himself from a scorpion bite by reading these sūrahs 336

Sūrahs like these were not revealed in the Taurāh, Zabūr and Injīl 338

The merit of reading them after the Jumuʿah salāh 339

MERITS OF SŪRAH AL-FALAQ 342

MERITS OF SŪRAHS AL-FALAQ AND AN-NĀS 344

INTRODUCTION

Allāh ﷻ revealed the Qur'ān as a constitution for the Muslims. They are to live according to its guidance and refer to it for all their decisions. They are to consider its lawful to be lawful, and its unlawful to be unlawful. If they do all this, Allāh ﷻ promises them honour and dignity in this world and in the Hereafter. In this world, they shall enjoy noble characteristics, love and affection among people. In like manner, they shall enjoy abundance in sustenance and the descent of blessings from Allāh ﷻ.

Allāh ﷻ says:

"Alif. Lām. Mīm. This is a Book in which there is no doubt. It is a guidance for the righteous." (Sūrah al-Baqarah, 2: 1-2)

"This Qur'ān shows the way that is straightest..." (Sūrah al-Isrā', 17: 9)

"Had the people of the towns believed and abstained, We would have opened upon them the bounties of the heavens and the earth. But they belied [Our Prophets]. We therefore seized them on account of their actions." (Sūrah al-Aʿrāf, 7: 96)

"Had people remained steadfast on the path, We would have provided them with abundant water." (Sūrah al-Jinn, 72: 16)

As for the rewards of the Hereafter, they entail acquiring the pleasure of Allāh ﷻ and lofty positions in Paradise.

The early Muslims recognized the status of the Qur'ān and the purpose with which it was revealed. And so, they believed in it, embraced it, practised on it, and applied it to their lives. They made it their constitution and their reference for all their decisions. They gave up their past customs and habits. Allāh ﷻ thus honoured them through the Qur'ān and raised their ranks and positions in this world and in the Hereafter.

If we were to ponder over the condition of the Arabs before Islam, and then their condition after the advent of Islam and the revelation of the Qur'ān, we will see a stark difference. Prior to Islam, they were scattered tribes which went to war against each other for the most trivial reasons. They were dictated by poverty, ignorance, the worship of idols, the consumption of alcohol, female infanticide, and various other ills. The following verses portray the ignorance and deviation of the Arabs:

"They set aside for Allāh a portion of what He has produced of crops and cattle. They say: 'This portion is for Allāh - according to their fancy - and this is for our partners.' The portion which belongs to their partners does not reach Allāh. And that which belongs to Allāh reaches their partners. What an evil judgement they make! In this way, their partners have beautified in the

sight of the polytheists the killing of their children in order to destroy them and confuse them in their religion. Had Allāh willed, they would not have done this. Therefore leave them and that which they fabricate. They say: 'These cattle and crops are prohibited. None may eat them except whom we will.' This is according to their claim. And they had prohibited the climbing of the backs of certain cattle, and there are certain cattle over which they do not pronounce the name of Allâh - a fabrication against Allāh. Soon He shall punish them for this lie. They say: 'Whatever is in the wombs of these cattle is specifically for the consumption of our males and it is prohibited to our females.' But if it be stillborn, they all shall be equal in its consumption. He shall punish them for these attributions. He is wise, knowing. Depraved, indeed, are they who killed their children foolishly, without understanding and declared as forbidden the sustenance which Allāh provided for them; a fabrication against Allāh. They have certainly gone astray and have not come onto the straight path." (Sūrah al-An'ām, 6: 136-140)

Ibn 'Abbās ﷺ said: "If you would like to know about the ignorance of the Arabs, read from verse 130 onwards from Sūrah al-An'ām."[1] "Depraved, indeed, are they who killed their children foolishly, without understanding and declared as forbidden the sustenance which Allâh provided

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[1] أخرجه البخاري في المناقب باب قصة زمزم وجهل العرب، 6\551، رقم 3524.

for them; a fabrication against Allâh. They have certainly gone astray and have not come onto the straight path." (Sūrah al-Anʿām, 6: 140)

The Qur'ān portrays many of their other acts of ignorance – both social and doctrinal. Allāh ﷻ says:

"Remember the bounty of Allāh upon you when you were enemies of one another, then He cast love in your hearts, now you became brothers by His grace." (Sūrah Āl ʿImrān, 3: 103)

"Has he made the worship of so many gods into just one God? This is something very amazing." (Sūrah Ṣād, 38: 5)

The Sunnah relates many of their ills. Al-Bukhārī relates from Abū Rajā' al-ʿAṭārudī who said: "We used to worship rocks during *jāhilīyyah*. If we found a rock better than the one which we were worshipping, we would cast the old one aside and take the new one. If we did not find a rock to worship, we would accumulate soil into a heap, bring a goat and milk it over the heap and we would then circuit (make *ṭawāf*) it."[1]

Imām Aḥmad narrates from Umm Salamah *raḍiyallāhu ʿanhā*, the wife of the Messenger ﷺ, the story of their emigration to Abyssinia. An-Najāshī asked them: "What is this religion with

[1] أخرجه البخاري في المغازي باب وفد بني حنيفة، 8\90، رقم 4376.

which you parted ways from your own people, without entering my [Christian] religion or any of the other [prevalent] religions?" She relates: "Jaʿfar ibn Abī Ṭālib replied." He said: "We were an ignorant people. We used to worship idols, eat carrion, commit acts of immorality, sever ties of kinship, and ill-treat our neighbours. The strong among us would devour the weak. We continued in this way until Allāh sent a Messenger to us. We were fully conversant with his lineage, honesty, integrity and chastity. He called us towards worshipping Allāh alone, and giving up the rocks and idols which we and our fathers had been worshipping. He ordered us to speak the truth, fulfil trusts, maintain ties of kinship, treat our neighbours well, abstain from the unlawful, and abstain from shedding blood. He prohibited us from acts of immorality, false testimony, devouring the wealth of orphans, and slandering chaste women. He ordered us to worship Allāh alone, without ascribing any partner with Him. He ordered us to perform ṣalāh, pay zakāh, and fast." She said: "He enumerated the teachings of Islam to him." [Jaʿfar ؓ continues]: "We accepted what he said, believed in him, and followed whatever he came with. And so, we worship Allāh ﷻ alone without ascribing any partner with Him. We consider lawful whatever He made lawful to us, and unlawful whatever He made unlawful to us."[1]

[1] أخرجه الإمام أحمد 1\201، 202.

This is a short description of the condition of the Arabs before Islam. Allāh ﷻ favoured them by sending the Prophet ﷺ to them and revealing the Qur'ān to him. He taught them the Book and wisdom. Allāh ﷻ rescued them through the Qur'ān from the darkness of *jāhilīyyah* – from unbelief and disobedience – to the light of *īmān* and obedience.

The early Muslims embraced the Qur'ān and practised on it. They knew that it was the constitution for their life, and so, they referred to it for their decisions. Allāh ﷻ honoured them by virtue of the Qur'ān, elevated their position, and changed their condition to the best of conditions and highest of positions.

Allāh ﷻ conveyed them from being shepherds and camel-herds to the leaders of nations and peoples. From tribes which were constantly at loggerheads with each other to a united and cohesive nation. A nation whose salient feature was: "Allāh ﷻ shall help a person as long as he continues helping his brother."[1] "None of you can be a true believer unless he loves for his brother what he loves for himself."[2]

And so, they ruled the entire world – from the Indian Ocean in the east to the Atlantic Ocean in the west. All this was by virtue of their adherence

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[1] أخرجه مسلم في كتاب الذكر والدعاء باب فضل الإجتماع على تلاوة القرآن 4\2074، رقم 2699.

[2] أخرجه البخاري في كتاب الإيمان باب الإيمان أن يحب لأخيه ما يحب لنفسه 1\56، رقم 13.

to their religion, and following the guidance of the Qur'ān and Sunnah of the Prophet ﷺ. At present, the Islamic community is lagging behind all the other nations. It has fallen short from the caravan of civilization. All the nations are inviting each other to devour the Islamic community as if it were a meal to be devoured. The Muslims are humiliated because of their distance from Islam and their abandonment of the guidance of the Qur'ān. Our community and our conditions can never change unless we return to the Qur'ān, practise on it, refer to it for our decisions, and make it the constitution of our life. The latter part of this community can only be rectified through what the early part of this community was rectified, viz. the Book of Allāh and the Sunnah of His Messenger ﷺ.

Allāh ﷻ honoured the Islamic community by sending the Qur'ān to it and giving it to no other nation. Allāh ﷻ says: "Then We made inheritors of the Book those whom We chose from among Our servants." (Sūrah al-Fāṭir, 35: 32) Allāh ﷻ blessed them with something else, viz. making the Qur'ān easy for them so that each one of them can fulfil his purpose whenever he likes. Allāh ﷻ says: "We have made the Qur'ân easy to understand. So is there anyone to ponder?" (Sūrah al-Qamar, 54: 17)

The Sunnah teaches us that the honour and disgrace of the Islamic community lies in its adherence and non-adherence to the Qur'ān. The

Prophet ﷺ said: "Allāh shall raise some people through this Book, and abase others through it."[1]

The *'ulamā'* and jurists are of the opinion that a student should first pay attention to memorizing the Qur'ān. He must then progress to the other sciences if he desires success and inspiration. Imām an-Nawawī *raḥimahullāh* says: "The *salaf* (past scholars) would only teach Ḥadīth and jurisprudence (*fiqh*) to the person who memorized the Qur'ān."[2]

Imām Abū 'Umar Yūsuf ibn 'Abd al-Barr says: "There are stages, levels and phases which have to be followed when studying. These should not be transgressed. If a person transgresses them, he would be transgressing the way of the past scholars. If he transgresses their way intentionally, he would go astray. If he transgresses their way by way of independent reasoning (*ijtihād*), he would slip. The first branch of knowledge is memorizing the Book of Allāh and understanding it..."[3]

O Allāh! Enable us to practise on the Qur'ān and to make decisions in accordance with what You revealed. O Allāh! Honour us through the Qur'ān and make it an imām, a lustre, a guidance and a mercy for us. O Allāh! Enable us to remember of

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[1] أخرجه الإمام مسلم في كتاب صلاة المسافرين باب فضل من يقوم بالقرآن ويعلمه، 1\559، رقم 817.

[2] المجموع شرح المهذب للإمام النووي، 1\69.

[3] جامع بيان العلم وفضله للإمام ابن عبد البر، 2\204.

it whatever we forgot, and teach us thereof whatever we do not know. Enable us to recite it by day and night in a manner which would please You. O Allāh! We are Your servants and the progeny of Your servants. We are totally under Your control. Whatever order You issue with regard to us is executed. Whatever decision You pass about us is just. We ask You through every name which You named Yourself, revealed in Your Book, taught anyone from Your creation, or reserved with Yourself in the knowledge of the unseen, to make the Qur'ān the spring of our hearts, the light of our chests and eyes, and the remover of our worries and concerns. O Allāh! Make the Qur'ān an intercessor in our favour. O Allāh! Liberate al-Musjid al-Aqṣā and enable us to perform ṣalāh in it. Āmīn.

MERITS OF THE QUR'ĀN IN THE LIGHT OF THE SUNNAH

Studying and teaching the Qur'ān

Hadīth 1

عَنْ عُثْمَانَ بْنِ عَفَّانٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."[1]

'Uthmān ibn 'Affān ﷺ narrates that the Prophet ﷺ said: "The best of you is he who learns the Qur'ān and teaches it."

Commentary

Islam encourages the acquisition of knowledge in general and considers it to be one of the most superior forms of worship through which a person can gain proximity to Allāh ﷻ. Imām ath-Thaurī *rahimahullāh* states on the basis of this Hadīth that teaching the Qur'ān surpasses all other actions. The Messenger of Allāh ﷺ himself encouraged the teaching of the Qur'ān either by himself, or by appointing his Companions ﷺ to teach.

'Abdullāh ibn 'Umar ﷺ narrates: "The Messenger of Allāh ﷺ used to teach us the Qur'ān. When he

[1]أخرجه البخاري في كتاب فضائل القرآن باب خيركم من تعلم القرآن وعلمه، 9\74، رقم 5027.

read the verses of prostration, he would prostrate and we would prostrate with him."[1]

'Ubādah ibn as-Sāmit ﷺ said: "The Messenger of Allāh ﷺ would be occupied [in some task] and if an Emigrant (*muhājir*) came to him, he would send him to one of us so that we may teach him the Qur'ān."[2]

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ sent Mu'ādh ﷺ and Abū Mūsā ﷺ to Yemen, and he ordered them to teach the Qur'ān to the people.[3]

This trend continued after the era of the Messenger of Allāh ﷺ, and the past scholars adhered to this instruction. It is related that when Abū 'Abd ar-Rahmān ibn Habīb as-Sulamī al-Kūfī heard this Hadīth, he devoted his life to teaching the Qur'ān. He started teaching it during the caliphate of 'Uthmān ﷺ and continued to do so till the days of al-Hajjāj. This covered a period of about 70 years.[4]

The efforts of the past scholars continue to bear fruit from generation to generation, and the Qur'ān eventually reached us fresh and vibrant,

[1]أخرجه أحمد، ج2، ص 157.

[2]أخرجه أحمد، ج5، ص324.

[3]أخرجه أحمد، ج4، ص397.

[4]فضائل القرآن للحافظ ابن كثير بتحقيق أبي إسحاق الحويني، ص207.

as if it was revealed just now. All praise is due to Allāh ﷻ.

Hadīth 2

عَنْ أَنَسَ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: "خِيَارُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ."[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of you are those who study the Qur'ān and teach it."

Commentary

This is a testimony from the Messenger of Allāh ﷺ in favour of the people of the Qur'ān. He did not say that the best people are those who are the wealthiest or those who possess the most properties. Rather, the best are those who study the Qur'ān and teach it. This includes practising on the teachings of the Qur'ān because practising on it is not an unrelated matter. If knowledge does not result in action, it is not considered to be knowledge according to the Sharī'ah. It is unanimously accepted that a person who disobeys Allāh ﷻ is a *jāhil* (ignoramus) and is not worthy of being called an *'ālim* (scholar).

Teaching is one of the most honourable professions, and the Qur'ān is the most

[1] أخرجه الطبراني في المعجم الصغير، 1\36.

honourable sciences. So the person who studies the Qur'ān and teaches it will be more honourable than a person who studies some other branch and teaches it. A person who studies and teaches the Qur'ān will be perfecting himself and others as well. Thus, the benefit of this will not be confined to him alone, but will extend to others as well.

Reciting the Qur'ān in the musjid

Hadīth 3

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: "أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوْ كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيْقِ فَيَأْتِيْ مِنْهُ بِنَاقَتَيْنِ كَوْمَاوَيْنِ فِيْ غَيْرِ إِثْمٍ وَلاَ قَطْعِ رَحِمٍ؟ فَقُلْنَا: يَا رَسُوْلَ اللهِ نُحِبُّ ذَلِكَ، قَالَ: أَفَلاَ يَغْدُوَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمُ أَوْ يَقْرَأُ آيَتَيْنِ مِنْ كِتَابِ اللهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَثَلاَثٌ خَيْرٌ مِنْ ثَلاَثٍ، وَأَرْبَعٌ خَيْرٌ مِنْ أَرْبَعٍ، وَمِنْ أَعْدَادِهِنَّ مِنَ الإِبِلِ؟"[1]

'Uqbah ibn 'Āmir ﷺ narrates: The Messenger of Allāh ﷺ came to us when we were in as-Suffah and asked: "Who from among you would like to go to Buṭ-ḥān or al-'Aqīq [names of two valleys in Madīnah] every morning and come back with two large-humped camels without having committed any sin nor severed any ties of kinship?" We replied: "O Messenger of Allāh! We would love

[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها باب فضل قراءة القرآن في الصلاة وتعلمه 1\552، رقم 803.

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that." He said: "If that is the case, you should go to the musjid in the morning and study or recite two verses from the Book of Allāh. This is better for him than two camels. Three verses are better than three camels, four verses are better than four camels, and any number of verses are better than any number of camels."

Commentary

Camels were considered to be the most valuable and prized possessions of the Arabs. Those who possessed camels were considered to be wealthy. The Messenger of Allāh ﷺ encourages his Companions ﷺ to acquire something which is far more valuable in the sight of Allāh ﷻ, viz. they must study the verses of the Qur'ān. Each verse is superior to a large-humped camel.

The people of the Qur'ān are the special people of Allāh

Hadīth 4

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: "إِنَّ للهِ أَهْلِيْنَ مِنَ النَّاسِ." قَالُوْا: يَا رَسُوْلَ اللهِ مَنْ هُمْ؟ قَالَ: "أَهْلُ الْقُرْآنِ هُمْ أَهْلُ اللهِ وَخَاصَّتُهُ."[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ has family from among mankind." The Companions ﷺ asked: "Who are

[1] أخرجه ابن ماجه في كتاب السنة (المقدمة) باب فضل من تعلم القرآن وعلمه 1\78، رقم 215.

they, O Messenger of Allāh?" He replied: "They are the people of the Qur'ān; they are the family of Allāh and His special people."

Commentary

"the people of the Qur'ân" are those who remain occupied with the Qur'ân and are attached to it. When an outsider remains in the constant companionship of a family, he becomes attached to them and they consider him to be part of their family. Similar is the case with those who remain attached to the Qur'ân. Allâh considers them to be His family and His favourites. Obviously, Allâh is certainly not in need of a family. This is merely to demonstrate the close proximity the people of the Qur'ân enjoy with Allâh.

Jealousy towards the person of the Qur'ān

Hadīth 5

عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ: "لاَ حَسَدَ إِلاَّ عَلَى اثْنَتَيْنِ رَجُلٌ آتَاهُ اللهُ الْكِتَابَ وَقَامَ بِهِ آنَاءَ اللَّيْلِ، وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يَتَصَدَّقُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ."[1]

'Abdullāh ibn Umar ﷺ narrates: I heard the Messenger of Allâh ﷺ saying: "There is no jealousy except in two matters: (1) A person to whom Allâh

[1] أخرجه البخاري في فضائل القرآن باب اغتباط صاحب القرآن، 9\73، رقم 5025.

gave the Book [Qur'ān] and he lives by it by day and night. (2) A person to whom Allâh gave wealth and he spends it in charity by day and night."

Commentary

Jealousy is of two types: undesirable (forbidden) and desirable. Jealousy which is forbidden is when a person sees a certain merit in another and desires the removal of that merit from him. Desirable jealousy refers to when a person sees a merit in another and desires to enjoy the same merit without desiring the removal of that merit from the other person. This type of jealousy is known as *ghibṭah* in Arabic. The word *ghibṭah* is defined as "un-envious emulation – a wish to be in the like condition without it's being desired that it should pass away from the other"

This Hadîth refers to the second type of jealousy, i.e. desirable jealousy. The Messenger of Allâh ﷺ teaches us that if jealousy were permitted, it is with regard to a person who has been blessed with the knowledge of the Qur'ân. Such a person does not stop with the knowledge of the Qur'ân but he lives by it by day and night. In short, he is a physical manifestation of the teachings of the Qur'ân.

The other is the person who has been blessed with wealth. He does not consider this wealth to be his personal achievement but a trust given to

him by Allâh ﷻ. He therefore spends it in the cause of Allâh ﷻ.

Hadīth 6

وَعَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لاَ حَسَدَ إِلاَّ فِي اثْنَتَيْنِ: رَجُلٌ عَلَّمَهُ اللهُ الْقُرْآنَ فَهُوَ يَتْلُوهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، فَسَمِعَهُ جَارٌ لَهُ فَقَالَ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ. وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يُهْلِكُهُ فِي الْحَقِّ، فَقَالَ رَجُلٌ: لَيْتَنِي أُوتِيتُ مِثْلَ مَا أُوتِيَ فُلاَنٌ فَعَمِلْتُ مِثْلَ مَا يَعْمَلُ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There is no jealousy except in two matters: (1) A person to whom Allāh ﷻ taught the Qur'ān and so he recites it by day and night. His neighbour hears him and says: 'If only I was also given that which such and such person is given so that I could also do what he does.' (2) A person to whom Allāh ﷻ gives wealth and so he spends it for the truth. [On seeing him], a person says: 'If only I was given that which such and such person is given so that I could also do what he does.'"

Commentary

This Hadīth very vividly illustrates the meaning of *ghibṭah* as mentioned in the commentary to the previous Hadīth. The Messenger of Allāh ﷺ speaks of a person who sees his neighbour reciting the Qur'ān. This person does not desire the wealth of

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[1] أخرجه البخاري في فضائل القرآن باب اغتباط صاحب القرآن، 9\73، رقم 5026.

the Qur'ān to be snatched away from his neighbour. Rather, he desires to be blessed with this bounty as well.

The same applies to a wealthy person who spends in the cause of Allāh ﷻ. Another person sees him and also desires similar wealth so that he could also spend in the cause of Allāh ﷻ.

Both these people enjoy a high rank in the sight of Allāh ﷻ which is worthy of emulation by others.

These Aḥādīth display the wonderful position which is enjoyed by those who bear the Qur'ān. Such people must be extremely desirous of protecting this treasure which Allāh ﷻ blessed them with. 'Abdullāh ibn Mas'ūd ﷺ said: "A person who bears the Qur'ān must be distinguished at night when people are asleep, during the day when people are eating, by his worry when people are expressing joy, by his crying when people are laughing, by his silence when people are engrossed in conversation, and by his humility when people are vexing their pride." Al-Fuḍayl ibn 'Iyāḍ *raḥimahullāh* said: "The one who bears the Qur'ān is actually bearing the flag of Islam. It does not befit him to occupy himself in futile activities which others occupy themselves with. It does not befit him to amuse himself with things which others amuse themselves. This he must do out of respect for

Allāh ﷻ [for having blessed him with the treasure of the Qur'ān]."[1]

The reward for reciting the Qur'ān

Hadīth 7

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لاَ أَقُولُ: (الم) حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ، وَلاَمٌ حَرْفٌ، وَمِيمٌ حَرْفٌ.[2]

Abdullāh ibn Mas'ūd ﷺ narrates that the Messenger of Allāh ﷺ said: "He who recites a single letter of the Qur'ān shall receive one reward, and each reward is multiplied ten times. I do not say "*alif lām mīm*" is one letter, but *alif* is one letter, *lām* is one letter, and *mīm* is one letter."

Commentary

This Ḥadīth shows the obvious benefit of reciting the Qur'ān. While the ideal is to recite the Qur'ān with understanding, mere recitation with no understanding is most certainly not devoid of merit. The Messenger of Allāh ﷺ says that a person will be rewarded for each letter which he recites without differentiating between reciting

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[1] مختصر منهاج القاصدين، ص56.

[2] أخرجه الترمذي في فضائل القرآن باب ما جاء فيمن قرأ من القرآن ما له من الأجر، 5\161، رقم 2910.

with understanding and reciting without understanding. The person who does not understand Arabic should not give up reciting the Qur'ān on the premise that he does not understand what he is reciting. At the same time, he should continue in his efforts to understand what he is reciting.

Hadīth 8

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ قَالَ : قَالَ رَسُولُ اللهِ ﷺ: يَقُولُ الرَّبُّ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ الْقُرْآنُ وَذِكْرِيْ عَنْ مَسْأَلَتِيْ أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِيْنَ، وَفَضْلُ كَلَامِ اللهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللهِ عَلَى خَلْقِهِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ says: 'The person who is occupied with the Qur'ān and My remembrance and is therefore unable to ask of Me, I shall give him something superior to what I give to those who ask of Me.' The superiority of the speech of Allāh ﷻ over all other speech is like the superiority of Allāh ﷻ over His creation."

Commentary

This means that the person who is so engrossed in memorizing, studying and understanding the Qur'ān that he does not find the time to occupy himself in supplicating to Allāh ﷻ, Allāh ﷻ will bestow him with something superior to what He

[1] أخرجه الترمذي في كتاب فضائل القرآن، 5\169، رقم 2926.

gives to those who supplicate to Him and beseech Him. The person who is occupied with something which is the most superior deserves a reward which is most superior.

Revising the Qur'ān

Hadīth 9

عَنْ أَبِيْ مُوْسَى الأَشْعَرِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: تَعَاهَدُوا الْقُرْآنَ، فَوَ الَّذِيْ نَفْسِيْ بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّيًا مِنَ الإِبِلِ فِيْ عُقُلِهَا.[1]

Abū Mūsā al-Ash'arī ﷺ narrates that the Prophet ﷺ said: "Pay repeated attention to the Qur'ān. I take an oath in the name of the Being in whose control is my life, it escapes more quickly than a camel which is tied by a cord."

Hadīth 10

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: "إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْمُعَقَّلَةِ إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ." وزاد مسلم في روايته: "وَإِذَا قَامَ صَاحِبُ الْقُرْآنِ فَقَرَأَهُ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهُ، وَإِذَا لَمْ يَقُمْ بِهِ نَسِيَهُ."[2]

[1] أخرجه البخاري في فضائل القرآن باب استذكار القرآن وتعاهده 9\79، رقم 5033.

[2] أخرجه البخاري في فضائل القرآن باب استذكار القرآن وتعاهده 9\79، رقم 5031. وأخرجه مسلم في صلاة المسافرين وقصرها باب فضائل القرآن وما يتعلق به 1\543، رقم 789.

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "The one who is attached to the Qur'ān is like a person who has a camel which is tied by a cord. If he pays attention to it, he will retain it. If he lets it loose, it will go away." Imām Muslim *rahimahullāh* adds in his narration: "If the person remains attached to the Qur'ān by reciting it by day and night, he will remember it. If he does not remain attached to it, he will forget it."

Commentary

These Ahādīth show the importance of constant revising and recitation of the Qur'ān. This applies to both reading it by looking in it, and by reading it from memory. The more a person reads it, the more fluent his recitation will be. The more he reads it from memory, the better he will remember it.

The Messenger of Allāh ﷺ makes specific reference to a camel because from among all the domesticated animals, it is the one which is most likely to escape. And it is very difficult for its owner to retrieve it.

Hadīth 11

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: "بِئْسَ مَا لأَحَدِكُمْ أَنْ يَقُوْلَ نَسِيْتُ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِيَ، وَاسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَشَدُّ تَفَصِّيًا مِنْ صُدُوْرِ الرِّجَالِ مِنَ النَّعَمِ."[1]

'Abdullāh ibn Mas'ūd ﷺ narrates that the Prophet ﷺ said: "It is most reprehensible for one of you to say: 'I forgot such and such verse.' Rather, he was made to forget it [because of his negligence]. Revise the Qur'ān constantly because it escapes quicker from the bosoms of people than camels [escaping from their owners]."

Commentary

The *'ulamā'* state that it is a major sin to forget the Qur'ān. The Messenger of Allāh ﷺ said: "The sins of my *ummah* were presented before me. I did not see a sin more serious than a sūrah of the Qur'ān given to a person who then forgets it."[2]

Al-Qurṭubī *rahimahullāh* said: "The person who memorizes the whole Qur'ān or part of it enjoys a status higher than the one who has not memorized it. Now if he damages this lofty position [by forgetting it], he is eligible to be punished. Not adhering to the Qur'ān conveys one back towards ignorance. And it is very

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[1] أخرجه البخاري في فضائل القرآن باب استذكار القرآن وتعاهده 9\79، رقم 5032.

[2] أخرجه أبو داؤد في الصلاة باب كنس المسجد 1\123، رقم 461.

serious to go back towards ignorance after having possessed knowledge."

This warning applies to the person who forgets the Qur'ān wilfully by not revising it. As for the person who continually revises it and is still overpowered by forgetfulness, he is not included in this warning.

The merit of reciting the Qur'ān in salāh

Hadīth 12

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: "أَيُحِبُّ أَحَدُكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيْهِ ثَلاَثَ خَلِفَاتٍ عِظَامٍ سِمَانٍ؟ قُلْنَا: نَعَمْ. قَالَ: فَثَلاَثُ آيَاتٍ يَقْرَأُ بِهِنَّ أَحَدُكُمْ فِيْ صَلاَتِهِ خَيْرٌ لَّهُ مِنْ ثَلاَثِ خَلِفَاتٍ عِظَامٍ سِمَانٍ."[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ asked: "Would any of you like to find three huge, fat, pregnant camels when you return to your family?" We replied: "Yes." He said: "Three verses which you read in your salāh are better for you than three huge, fat, pregnant camels."

[1] أخرجه مسلم في صلاة المسافرين باب فضل قراءة القرآن في الصلاة وتعلمه، 1\552، رقم 802.

Guidance for the one who follows the Qur'ān

Hadīth 13

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "إِنِّيْ تَرَكْتُ فِيْكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضِلُّوْا أَبَدًا: كِتَابَ اللهِ، وَسُنَّةَ نَبِيِّهِ."[1].

'Abdullāh ibn 'Abbās ﷺ narrates that the Messenger of Allāh ﷺ said: "I have left two things with you. As long as you adhere to them, you will never go astray. They are the Book of Allāh and the Sunnah of His Prophet."

Hadīth 14

عَنْ أَبِيْ شُرَيْحٍ الْخُزَاعِيِّ ﷺ قَالَ: خَرَجَ عَلَيْنَا رَسُوْلُ اللهِ ﷺ فَقَالَ: "أَبْشِرُوْا، أَبْشِرُوْا، أَلَيْسَ تَشْهَدُوْنَ أَنْ لاَ إِلَهَ إِلاَّ اللهُ وَأَنِّيْ رَسُوْلُ اللهِ؟" قَالُوْا: نَعَمْ، قَالَ: "فَإِنَّ هَذَا الْقُرْآنَ سَبَبٌ طَرَفُهُ بِيَدِ اللهِ وَطَرَفُهُ بِأَيْدِيْكُمْ، فَتَمَسَّكُوْا بِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوْا وَلَنْ تُهْلَكُوْا بَعْدَهُ أَبَدًا."[2]

Abū Shurayh al-Khuzā'ī ﷺ narrates: The Messenger of Allāh ﷺ came before us and said: "Glad tidings to you, glad tidings to you! Do you not testify that there is none worthy of worship except Allāh and that I am the Messenger of Allāh?" The Companions ﷺ replied: "Yes." He said:

[1] أخرجه الحاكم في كتاب العلم باب خطبته في حجة الوداع 1\93.

[2] أخرجه أبو بكر بن أبي شيبة في كتاب فضائل القرآن باب في التمسك بالقرآن 10\481.

"This Qur'ān is a rope whose one end is in Allāh's hand and whose other end is in your hands. Hold on firmly to it and you will never go astray and never be destroyed."

The lofty rank of the one who is attached to the Qur'ān

Hadīth 15

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا.[1]

'Abdullāh ibn 'Amr ﷺ narrates that the Messenger of Allâh ﷺ said: "The person attached to the Qur'ān will be addressed thus: 'Read and ascend, and recite as you used to recite in the world. Surely your abode is at the last verse which you recite.'"

Commentary

"The person attached to the Qur'ān" refers to the person who is attached to its recitation and practises on its injunctions. Ibn Ḥajar *raḥimahullāh* is inclined to say: "The person attached to the Qur'ān" refers to the person who memorizes the Qur'ān."[2]

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[1] أخرجه أبو داؤد في الصلاة باب استحباب الترتيل في القراءة 2\74، رقم 1464.

[2] Khalīl Aḥmad Sahāranpūrī, *Badhl al-Majhūd*, vol. 7, p. 303, Dār ad-Dayyān Litturāth, Cairo.

This person will be ordered to read and continue ascending the different levels of Paradise or the different levels of proximity to Allāh ﷻ.

This Ḥadīth uses the Arabic word *"rattil"* from which the verbal noun *"tartīl"* is derived. The word *"tartīl"* refers to deliberation in reading, reading with correct pronunciation, and stopping correctly at the places of stopping.[1]

Imām Abū Dā'ūd *raḥimahullāh* relates a Ḥadīth from Qatādah *raḥimahullāh* who said: "I asked Anas ﷺ to describe the recitation of the Messenger of Allâh ﷺ. He replied: "He used to elongate the letters of elongation (*madd*)."[2]

Umm Salamah, the wife of the Messenger of Allāh ﷺ, was asked about the recitation of the Messenger of Allâh ﷺ, and she replied: "He used to recite it [Qur'ān] word for word." In other words, with deliberation, with correct pronunciation, and the words could be clearly distinguished – not mixed up.[3]

We thus learn the importance of *tartīl* in the recitation of the Qur'ān.

This Ḥadīth also shows that the more verses a person memorizes, the higher his rank in Paradise.

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[1] Opp. Cit. p. 304.
[2] Opp. Cit. p. 305.
[3] Opp. Cit. pp. 306-307.

Hadīth 16

وَعَنْ أَبِي هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: يَجِيْءُ صَاحِبُ الْقُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ الْقُرْآنُ: يَا رَبِّ حَلِّهِ فَيُلْبَسُ تَاجَ الْكَرَامَةِ ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ فَيُلْبَسُ حُلَّةَ الْكَرَامَةِ ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ فَيَرْضَى عَنْهُ فَيُقَالُ لَهُ: اقْرَأْ وَارْقَ وَتُزَادُ بِكُلِّ آيَةٍ حَسَنَةً.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The person attached to the Qur'ān will come on the day of Resurrection. The Qur'ān will say: 'O my Lord! Adorn him.' The person will thus be adorned with a garment of honour. The Qur'ān will then say: 'O my Lord! Give him more.' He will be made to wear a crown of honour. The Qur'ān will say: 'O my Lord! Be pleased with him.' Allāh ﷻ will be pleased with him, and he will be addressed: 'Read and ascend, and you will increase in reward with each verse you recite."

Commentary

Many Aḥādīth make mention of the Qur'ān coming as an intercessor on the day of Resurrection in favour of the person who recited it, memorized it and remained attached to it. Some of these Aḥādīth were quoted previously. This Ḥadīth mentions the garment and crown of honour which the person who was attached to the Qur'ān will be made to wear. In addition to this

[1] أخرجه الحاكم في فضائل القرآن باب أخبار في فضائل القرآن جملة 1\552.

honour, he will enjoy the pleasure of Allāh. And this is the greatest of rewards as stated by Allāh ﷻ Himself:

وَرِضْوَانٌ مِّنَ اللهِ أَكْبَرُ، ذَلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ.

"But the pleasure of Allāh is the best of all. This is the supreme triumph." (Sūrah at-Taubah, 9: 72)

Allāh will then address this person to recite the Qur'ān and to continue ascending in rank and reward for each verse he recites. He will continue ascending and his rewards will continue increasing till the last verse which he recites.

The one who reads the best is most eligible to be imām

Hadīth 17

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "إِذَا كَانُوْا ثَلَاثَةً فَلْيَؤُمُّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالإِمَامَةِ أَقْرَؤُهُمْ."[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When there are three people, one of them should lead them [in salāh]. The one who reads the best is most eligible to be imām."

[1] أخرجه مسلم في كتاب المساجد باب من أحق بالإمامة، 1\465، رقم 672.

Hadīth 18

عَنْ أَبِيْ مَسْعُوْدٍ الْبَدْرِيِّ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوْا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوْا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوْا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا، وَلاَ يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِيْ سُلْطَانِهِ، وَلاَ يَقْعُدُ فِيْ بَيْتِهِ عَلَى تَكْرُمَتِهِ إِلاَّ بِإِذْنِهِ."[1]

Abū Mas'ūd al-Badrī ﷺ narrates that the Messenger of Allāh ﷺ said: "The person who reads the Book of Allāh the best should lead them [in ṣalāh]. If they are equal in recitation, the one who is most knowledgeable of the Sunnah should lead them. If they are equal in their knowledge of the Sunnah, the one who emigrated the earliest should lead them. If they are equal in emigration, the one who embraced Islam the earliest should lead them. A person should not lead another in the latter's place of authority. Nor should he sit in his house in the place which is reserved for him without first obtaining his permission."

The Messenger of Allāh ﷺ explains that the person who reads the best is the one who is most eligible to lead others in ṣalāh.

The words "A person should not lead another in the latter's place of authority" mean that the person whose house or property it is, or the person who is the appointed imām of a particular

[1] أخرجه مسلم في كتاب المساجد باب من أحق بالإمامة، 1\465، رقم 673.

musjid is most eligible to be the imām even if the other person reads better than him or is more knowledgeable than him. He has the right to lead others or to send forward whomever he likes. But it is preferable for him to send forward the person who is more knowledgeable than him or more pious than him.

Merit of one who is an expert of the Qur'ān

Hadīth 19

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ وَالَّذِيْ يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيْهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "The one who is an expert of the Qur'ān is with the noble, righteous angels. And the one who recites the Qur'ān while stuttering in its recitation and it is difficult for him [to recite it] shall receive a double reward."

Commentary

The one who is an expert of the Qur'ān refers to the person who is proficient in memorizing it as well as reciting it. He is with the angels means that like the angels who conveyed the Qur'ān from the Preserved Tablet (*al-Lauḥ al-Maḥfūẓ*),

[1] أخرجه البخاري في التفسير في سورة عبس 8\691، رقم 4937.

this person also conveys it to others through its recitation.

Ibn at-Tîn *rahimahullāh* said: "It is as though this person is with the angels in the reward which he deserves." Al-Khattābī *rahimahullāh* said: "The person who safeguards and upholds the Qur'ān is as though he is with the angels."[1]

As for the double reward which is promised to the person who stutters and falters in the recitation of the Qur'ān, there are two explanations to this:

(1) This person will receive double the reward of the previous proficient person because of the additional effort and exertion required by him to recite the Qur'ān.
(2) His own reward will be doubled while the reward of the previous person will be greater.

The latter part of this Hadīth is a great consolation to those who stutter and falter in reciting the Qur'ān. At the same time, it urges them to continue their recitation and not to give it up under the pretext that they cannot recite well.

[1] Ibn Hajar al-Asqalānī, *Fath al-Bārī*, vol. 8, p. 562.

The similitude of the one who reads the Qur'ān

Hadīth 20

عَنْ أَبِيْ مُوسَى الأَشْعَرِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ لاَ رِيْحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِيْ يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِيْ لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيْحٌ وَطَعْمُهَا مُرٌّ.[1]

Abū Mūsā al-Ash'arī ﷺ narrates that the Messenger of Allâh ﷺ said: "The similitude of the believer who recites the Qur'ān is like that of a citron.[2] Its fragrance is beautiful and its taste is good. The similitude of the believer who does not recite the Qur'ān is like that of a date. It has no fragrance but it has a good taste. The similitude of a hypocrite who recites the Qur'ān is like that of a basil. Its fragrance is beautiful but it has a bitter taste. The similitude of a hypocrite who does not recite the Qur'ān is like that of a colocynth.[3] It has no fragrance and its taste is bitter."

[1] أخرجه البخاري في فضائل القرآن باب إثم من راءى بقراءة القرآن أو تأكل به أو فجر به 9\100، رقم 5059.

[2] A citrus tree having lemon-like fruit with a thick aromatic rind.
[3] Also called a bitter apple.

Commentary

In this Hadīth, an abstract quality of reading the Qur'ān is compared to concrete objects so that it becomes easier to understand the difference between reading and not reading the Qur'ān. Otherwise, it is obvious that material objects like citrons and dates can in no way compare with the sweetness and fragrance of the Qur'ān. However, there are special points in this similitude. For example, the citron creates fragrance in the mouth, cleans the stomach, and strengthens the process of digestion. These are qualities which have a special affinity with the Qur'ān because fragrance in the mouth, internal purity and spiritual strength result from reciting the Qur'ān.

The citron is specifically mentioned because of numerous benefits found in it:

1. It gives a feeling of well-being.
2. An oil extracted from its seed has many medical benefits.
3. The cover of its seed is white – appropriate to the heart of a believer.
4. Its large size, beautiful appearance, striking colour and soft touch all add to its appeal.

This Hadīth shows the virtue of the person who bears the Qur'ān and teaches us the lesson that the purpose of reciting it is to practise on it.[1]

Hadīth 21

وَعَن أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: مَثَلُ الْمُؤْمِنِ الَّذِيْ يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِيْ لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلاَ رِيْحَ لَهَا وَمَثَلُ الْفَاجِرِ الَّذِيْ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِيْ لاَ يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلاَ رِيْحَ لَهَا وَمَثَلُ الْجَلِيْسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ إِنْ لَمْ يُصِبْكَ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيْحِهِ. وَمَثَلُ جَلِيْسِ السُّوْءِ كَمَثَلِ صَاحِبِ الْكِيْرِ إِنْ لَمْ يُصِبْكَ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ.[2]

Anas ﷺ narrates that the Messenger of Allâh ﷺ said: "The similitude of the believer who recites the Qur'ān is like that of a citron. Its fragrance is beautiful and its taste is good. The similitude of the believer who does not recite the Qur'ān is like that of a date. It has no fragrance and its taste is good. The similitude of a sinner who recites the Qur'ān is like that of a basil. Its fragrance is beautiful but its taste is bitter. The similitude of a sinner who does not recite the Qur'ān is like that of a colocynth. It has no fragrance and its taste is bitter. The similitude of a righteous companion is like that of a perfumer. If you do not get any

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[1] Ibn Ḥajar al-'Asqalānī, *Fatḥ al-Bārī*, vol. 8, pp. 683-684.

[2] أخرجه أبو داؤد في كتاب الأدب باب من يؤمر أن يجالس 4\260، رقم 4829.

perfume from him, you will at least get some of his fragrance. The similitude of an evil companion is like that of a blacksmith. If any of his blackness does not fall on you, his smoke will get you."

Commentary

The same explanation given in the previous Hadīth applies here. The only addition in this Hadīth is at the end wherein the Messenger of Allāh ﷺ gives the similitude of a good companion and an evil companion. This shows the importance of choosing the correct friends because the company a person keeps inevitably has an effect on his behaviour, character, mannerisms, outlook to life, etc.

The lofty position of the house in which the Qur'ān is recited

Hadīth 22

عَنْ عَبْدِ الرَّحْمنِ بْنِ سَابِطٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "اَلْبَيْتُ الَّذِيْ يُقْرَأُ فِيْهِ الْقُرْآنُ يَكْثُرُ خَيْرُهُ، وَيُوْسَعُ عَلَى أَهْلِهِ، وَيَحْضُرُهُ الْمَلاَئِكَةُ، وَيَهْجُرُهُ الشَّيَاطِيْنُ، وَإِنَّ الْبَيْتَ الَّذِيْ لاَ يُقْرَأُ فِيْهِ يَضِيْقُ عَلَى أَهْلِهِ، وَيَقِلُّ خَيْرُهُ، وَيَهْجُرُهُ الْمَلاَئِكَةُ، وَيَحْضُرُهُ الشَّيَاطِيْنُ، وَإِنَّ الْبَيْتَ الَّذِيْ يُقْرَأُ فِيْهِ الْقُرْآنُ وَيُثْوَرُ فِيْهِ يَضِيْءُ لأَهْلِ السَّمَاءِ كَمَا يُضِيْءُ النَّجْمُ الأَرْضَ." قَالَ: ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ: "بَشِّرِ الْمَشَّائِيْنَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِنُوْرٍ مِنَ اللهِ يَوْمَ الْقِيَامَةِ." قَالَ مَعْمَرٌ: "وَسَمِعْتُ رَجُلاً مِنْ أَهْلِ الْمَدِيْنَةِ

يَقُوْلُ: "إِنَّ أَهْلَ السَّمَاءِ لَيَتَرَاءَوْنَ الْبَيْتَ الَّذِيْ يُقْرَأُ فِيْهِ الْقُرْآنُ وَيُصَلَّى فِيْهِ كَمَا يَتَرَاءَى أَهْلُ الدُّنْيَا الْكَوْكَبَ الَّذِيْ فِيْ السَّمَاءِ."[1]

'Abd ar-Raḥmān ibn Sābiṭ narrates that the Messenger of Allāh ﷺ said: "The house in which the Qur'ān is recited enjoys an abundance of good, its people enjoy expansion [in sustenance], angels frequent it, and the devils keep away from it. The house in which the Qur'ān is not recited causes the people to experience constriction [in their sustenance], there is little good in it, the angels keep away from it, and the devils frequent it. The house in which the Qur'ān is recited and studied appears luminous to the inhabitants of the heavens [i.e. the angels] just as the star illuminates earth." The Messenger of Allāh ﷺ then said: "Glad tidings of illumination on the day of Resurrection for those who walk to the musjids in the darkness." Ma'mar said: "I heard one of the inhabitants of Madīnah saying: 'The inhabitants of the heavens are able to see the house in which the Qur'ān is recited and in which ṣalāh is performed just as the inhabitants of earth are able to see the star in the sky.'"

Hadīth 23

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "اَلْبَيْتُ إِذَا قُرِئَ فِيْهِ الْقُرْآنُ حَضَرَتْهُ الْمَلاَئِكَةُ، وَتَنْكَبَّتْ عَنْهُ الشَّيَاطِيْنُ، وَاتَّسِعَ عَلَى أَهْلِهِ، وَكَثُرَ خَيْرُهُ، وَقَلَّ شَرُّهُ. وَإِنَّ

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[1] أخرجه عبد الرزاق في كتاب فضائل القرآن باب تعليم القرآن وفضله 3\369.

الْبَيْتَ الَّذِيْ إِذَا لَمْ يُقْرَأْ فِيْهِ الْقُرْآنُ حَضَرَتْهُ الشَّيَاطِيْنُ، وَتَنْكَبَّتْ عَنْهُ الْمَلَائِكَةُ، وَضَاقَ عَلَى أَهْلِهِ، وَقَلَّ خَيْرُهُ، وَكَثُرَ شَرُّهُ."

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "When the Qur'ān is recited in a house, the angels frequent it, the devils keep away from it, its people enjoy expansion [in sustenance], it enjoys a lot of good, and there is very little evil in it. When the Qur'ān is not recited in a house, the devils frequent it, the angels keep away from it, its people experience constriction [in their sustenance], there is very little good in it, and a lot of evil in it."

Commentary

These Aḥādīth show the lofty position of the houses in which the Qur'ān is recited. The people of such houses experience tremendous spiritual and material blessings. They are like lighthouses which attract the angels of mercy. The importance of performing optional ṣalāhs at home is also manifest. 'Ā'ishah *raḍiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "Set aside some [optional ṣalāhs] for your homes and do not make them into graves as the Jews and Christians made their homes into graves."[1]

[1] ذكره الذهبي في سير أعلام النبلاء 8\29.

The Qur'ān is a cure

Hadīth 24

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "عَلَيْكُمْ بِالشِّفَائَيْنِ الْعَسَلُ وَالْقُرْآنُ."[1]

'Abdullāh ibn Mas'ūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Adhere to two cures, honey and the Qur'ān."

Commentary

Allāh ﷻ, through His mercy, sent a cure for every ailment, irrespective of whether the ailment is physical or spiritual. Allāh ﷻ placed numerous medical benefits in honey. Many of these benefits are proven through scientific evidence, and many more of its benefits are discovered on a daily basis. Allāh ﷻ says in this regard: "Your Lord ordered the bee: 'Prepare dwellings in the mountains, and in the trees and in that which people erect. Thereafter eat from all types of fruit. Then tread the paths of your Lord which are lying clear.' There issues forth from their bellies a drink of different colours. Therein is a cure for people. In this is a sign for those who contemplate." (Sūrah an-Naḥl, 16: 68-69)

[1] أخرجه ابن ماجه في كتاب الطب باب العسل 2\1142، رقم 3452.

In like manner, Allāh ﷻ made the Qur'ān the most effective cure for the illnesses of the heart, whether they be doubts, misgivings, ignorance, deviation, malice, hatred, jealousy, or any of the other ailments of the heart. Allāh ﷻ says in this regard: "We reveal in the Qur'ān that which is a cure and a mercy for the believers." (Sūrah al-Isrā'/Banī Isrā'īl, 17: 82) "O people! An admonition has come to you from your Lord, and a cure for the disease that is in the hearts, and a guidance and a mercy for the believers." (Sūrah Yūnus, 10: 57)

The descent of angels when the Qur'ān is recited

Hadīth 25

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ﷺ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ فِي اللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوْطٌ عِنْدَهُ إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَنَتْ. فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيْبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيْبَهُ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ فِي السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ، فَقَالَ لَهُ: "اِقْرَأْ يَا ابْنَ حُضَيْرٍ، اِقْرَأْ يَا ابْنَ حُضَيْرٍ." قَالَ: فَأَشْفَقْتُ يَا رَسُوْلَ اللهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيْبًا، فَرَفَعْتُ رَأْسِيْ فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِيْ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيْهَا أَمْثَالُ الْمَصَابِيْحِ، فَخَرَجْتُ حَتَّى لاَ أَرَاهَا، قَالَ:

"وَتَدْرِيْ مَا ذَاكَ؟" قَالَ: لاَ، قَالَ: "تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى عَنْهُمْ."[1]

Usayd ibn Hudayr ﷺ narrates that he was reciting Sūrah al-Baqarah at night and his horse was tied near him. The horse suddenly became restless. So he stopped reading, and the horse became calm. He began reading again, and the horse became restless. He stopped reading and the horse became calm. He began reading again and the horse became restless. He turned and saw his son, Yahyā, near the horse. He feared the horse attacking him. So he dragged him away from there and looked towards the sky [and saw a canopy with many lamps on it which were extending up towards the heavens] until he could not see them. He went to the Prophet ﷺ the next morning and related the incident to him. The Messenger of Allāh ﷺ said: "Continue reading, O Ibn Hudayr! Continue reading, O Ibn Hudayr!" He said: "I feared the horse trampling Yahyā who was close to the horse. I raised my head and turned towards it. I then raised my head towards the sky and saw a canopy which had many lamps on it. When I went out, I could not see them." The Messenger of Allāh ﷺ asked: "Do you know what that was?" He replied: "No." He said: "They were angels who had come to listen to your voice. Had you continued reading [till the morning], the

[1] أخرجه البخاري في كتاب فضائل القرآن باب نزول السكينة والملائكة عند قراءة القرآن 9\63، رقم 5018.

In like manner, Allāh ﷻ made the Qur'ān the most effective cure for the illnesses of the heart, whether they be doubts, misgivings, ignorance, deviation, malice, hatred, jealousy, or any of the other ailments of the heart. Allāh ﷻ says in this regard: "We reveal in the Qur'ān that which is a cure and a mercy for the believers." (Sūrah al-Isrā'/Banī Isrā'īl, 17: 82) "O people! An admonition has come to you from your Lord, and a cure for the disease that is in the hearts, and a guidance and a mercy for the believers." (Sūrah Yūnus, 10: 57)

The descent of angels when the Qur'ān is recited

Hadīth 25

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people would have seen the angels in the morning – they would not have hidden from them."

Commentary

This Hadīth proves the descent of angels when the Qur'ān is recited, and their listening to the recitation. When the horse saw the angels, it became restless and began jumping with joy. When Usayd ibn Hudayr ﷺ related the incident to the Messenger of Allāh ﷺ, he informed him that it were the angels who had descended to listen to his recitation of the Qur'ān. Had he continued with his recitation, the angels would have continued listening. This Hadīth also shows the merit of reciting the Qur'ān in the night salāh.

The words "they would not have hidden from them" mean: because the angels would have been so engrossed in listening to your reading, they would have forgotten to conceal themselves from the people as they normally do.

The merit of assembling to recite the Qur'ān

Hadīth 26

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ أَخِيْهِ، وَمَنْ سَلَكَ طَرِيْقًا يَلْتَمِسُ فِيْهِ عِلْمًا سَهَّلَ

اللهُ لَهُ بِهِ طَرِيْقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِيْ بَيْتٍ مِنْ بُيُوْتِ اللهِ يَتْلُوْنَ كِتَابَ اللهِ وَيَتَدَارَسُوْنَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِيْنَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلاَئِكَةُ، وَذَكَرَهُمُ اللهُ فِيْمَنْ عِنْدَهُ، وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ."[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever removes a worldly calamity from a believer, Allāh ﷻ will remove from him one of the calamities of the day of Resurrection. Whoever provides ease to a person in difficulty, Allāh ﷻ will provide ease to him in this world and in the Hereafter. Whoever conceals the faults of a Muslim, Allāh ﷻ will conceal his faults in this world and in the Hereafter. Allāh ﷻ continues helping a person as long as a person remains in the help of his brother. Whoever treads a path to seek knowledge, Allāh ﷻ eases the path to Paradise for him. No people gather in one of the houses of Allāh ﷻ [i.e. in the musjids] to recite the Book of Allāh [the Qur'ān] and study it among themselves, without tranquillity descending upon them, mercy engulfing them, the angels surrounding them, and Allāh ﷻ speaking of them to those [close angels] who are with Him. The person whose [evil] deeds have kept him behind, his lineage cannot take him forward."

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[1] أخرجه مسلم في كتاب الذكر والدعاء والتوبة والإستغفار باب فضل الإجتماع على تلاوة القرآن وعلى الذكر، 4\2074، رقم 2699.

Commentary

This Hadīth discusses several points, but the issue of assembling for the sake of the Qur'ān is related to our subject. The Messenger of Allāh ﷺ encourages the *ummah* to assemble for the purpose of reciting and studying the Qur'ān. This could take several forms: (1) A few people getting together to recite the Qur'ān. (2) A few people getting together so that one person recites and the others listen to his recitation. (3) A few people getting together and each person takes a turn to recite. (4) One person reciting and the others reciting after him with the purpose of learning from him. (5) One person explaining the meaning of the Qur'ānic verses and the others listening to him. (6) Several people studying the commentary of the Qur'ān under one person. And various other ways of assembling for the purpose of reciting and studying the Qur'ān.

This Hadīth shows the merit of assembling in the musjid for the purpose of reciting and studying the Qur'ān. Allāh's fills such people with tranquillity, His mercy engulfs them, the angels surround them, and Allāh ﷻ speaks highly of them to the close angels who are with Him.

At the same time, this Hadīth issues a warning to those who rely on their lineage [and other positions of authority] while they lack in good deeds. These positions of authority and affiliations will not avail a person on the day of Resurrection if he is found lacking in good deeds.

The merit of listening to the Qur'ān, and crying over its recitation

Hadīth 27

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: "إِقْرَأْ عَلَيَّ." قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟! قَالَ: "إِنِّيْ أَشْتَهِيْ أَنْ أَسْمَعَهُ مِنْ غَيْرِيْ." قَالَ: فَقَرَأْتُ النِّسَاءَ حَتَّى إِذَا بَلَغْتُ: فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ۝ قَالَ لِيْ: "كُفَّ – أَوْ – أَمْسِكْ." فَرَأَيْتُ عَيْنَاهُ تَذْرِفَانِ[1].

'Abdullāh ibn Mas'ūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Recite the Qur'ān to me." I said: "O Messenger of Allāh! Should I recite the Qur'ān to you while it has been revealed to you?" He said: "I love to hear it from others." So I recited Sūrah an-Nisā' to him. When I came to this verse: 'How will it be then, when We shall summon from every community a witness, and We shall summon you as a witness over these people?' (Sūrah an-Nisā', 4: 41), he said: "This is sufficient for now." When I turned towards him, I saw tears flowing from his eyes."

Commentary

Several points are learnt from this Hadīth: (1) the desirability of listening to the Qur'ān, (2) paying

[1] أخرجه البخاري في فضائل القرآن باب البكاء عند قراءة القرآن، 9\98، رقم 5055.

an attentive ear to its recitation, (3) reflecting and crying over its message, (4) the desirability of requesting someone to recite the Qur'ān and to listen to the recitation as this is a better means of understanding it and pondering over its meaning, (5) it also teaches us the humility of the knowledgeable and people of virtue even if it is before their juniors. The Messenger of Allāh ﷺ - despite being the best of the creation – displays his humility by asking one of his followers to recite the Qur'ān to him.

The *'ulamā'* state that the Messenger of Allāh ﷺ cried at listening to this verse because of the serious message which it contains. It refers to the dreadful day of Resurrection when all the Prophets ﷺ will be summoned before Allāh ﷻ to testify in favour of or against their respective nations. The Messenger of Allāh ﷺ will also be summoned for this purpose with regard to his own people and the nations of the past.

The *'ulamā'* further state that it is the duty of the reader to concentrate and ponder when he is reading the Qur'ān. This is because it is the speech of Allāh ﷻ with which He is addressing His servants. Allāh ﷻ says: "It is a blessed Book which We revealed to you so that people may contemplate over its verses and intelligent people may comprehend it." (Sūrah Sād, 38: 29) Allāh ﷻ says: "Do they not ponder over the Qur'ân, or are there locks on their hearts?" (Sūrah Muḥammad, 47: 24)

It is desirable to cry when reciting the Qur'ān or to adopt the expression of a crying person if one is unable to really cry. This is a salient feature of the *'ārifūn* (those who truly recognize Allāh ﷻ) and the righteous servants of Allāh ﷻ. Allāh ﷻ says: "those who were given knowledge before it – when it is recited to them they fall on their chins in prostration. They say: 'Pure is our Sustainer. Surely the promise of our Sustainer will be fulfilled.' They fall on their chins, weeping, and it increases them in humility." (Sūrah al-Isrā'/Banī Isrā'īl, 17: 107-109) Allāh ﷻ says: "When the verses of the Merciful are recited to them, they fall prostrating and weeping." (Sūrah Maryam, 19: 58)

Ibrāhīm al-Khawwāṣ *raḥimahullāh* said: "The cure of the heart lies in five things: (1) Reciting the Qur'ān with contemplation. (2) An empty stomach. (3) Engaging in night worship. (4) Beseeching Allāh ﷻ at pre-dawn [the last part of the night]. (5) Remaining in the company of the righteous."

Hadīth 28

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: "مَنِ اسْتَمَعَ إِلَى آيَةٍ مِنْ كِتَابِ اللهِ كُتِبَ لَهُ حَسَنَةً مُضَاعَفَةً، وَمَنْ تَلاَهَا كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ."[1]

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[1] اخرجه أحمد 8\230، رقم 8475.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The person who listens to a single verse of the Qur'ān shall have a multiplied reward recorded in his favour. And if a person recites a single verse of the Qur'ān, it will be an illumination for him on the day of Resurrection."

The Qur'ān's intercession

Hadīth 29

عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِّ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ قَالَ: "اِقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لأَصْحَابِهِ."[1]

Abū Umāmah al-Bāhilī ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: "Recite the Qur'ān because it will come as an intercessor on the day of Resurrection in favour of those who were regular with its recitation."

Hadīth 30

وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ :الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ الصِّيَامُ :أَيْ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفِّعْنِي فِيهِ ، وَيَقُولُ الْقُرْآنُ :مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِي فِيهِ." قَالَ: فَيُشَفَّعَانِ.[2]

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[1] اخرجه مسلم في كتاب صلاة المسافرين باب فضل قراءة القرآن وسورة البقرة 1\553، رقم 804.

[2] اخرجه احمد 2\174.

'Abdullāh ibn 'Amr ﷺ narrates that the Messenger of Allāh ﷺ said: "Fasting and the Qur'ān shall intercede for a person on the day of Resurrection. Fasting will say: 'O my Lord! I prevented him from food and desires by day, so accept my intercession in his favour.' The Qur'ān will say: 'O my Lord! I prevented him from sleep at night, so accept my intercession in his favour.' Their intercession will be accepted."

Commentary

This is yet another Hadīth which mentions the intercession of the Qur'ān on the day of Resurrection in favour of the person who recited the Qur'ān and upheld its teachings.

This Hadīth implies that a person who memorized the Qur'ān should recite it in optional salāh. The Qur'ān itself encourages this in several verses. Some of them are as follows:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ

"In some portion of the night, remain awake with the Qur'ān." (Sūrah al-Isrā'/Banī Isrā'īl, 17: 79)

يَتْلُوْنَ آيَاتِ اللهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُوْنَ

"They recite the verses of Allāh at night times and they prostrate." (Sûrah Āl 'Imrān, 3: 113)

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

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[1] اخرجه مسلم في كتاب صلاة المسافرين باب فضل قراءة القرآن وسورة البقرة 1\553، رقم 804.

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"In some portion of the night, remain awake with the Qur'ān." (Sūrah al-Isrā'/Banī Isrā'īl, 17: 79)

يَتْلُوْنَ آيَاتِ اللهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُوْنَ

"They recite the verses of Allāh at night times and they prostrate." (Sūrah Āl 'Imrān, 3: 113)

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا

"Who spend their night before their Lord, prostrating and standing." (Sūrah al-Furqān, 25: 64)

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلاً طَوِيْلاً

"And during the night, prostrate yourself to Him and glorify Him a long night through." (Sūrah al-Insān, 76: 26)

Hadīth 31

وَعَنْ جَابِرٍ ﷺ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ :اَلْقُرْآنُ شَافِعٌ مُشَفَّعٌ، وَمَاحِلٌ مُصَدَّقٌ، مَنْ جَعَلَهُ أَمَامَهُ قَادَهُ إِلَى الْجَنَّةِ ،وَمَنْ جَعَلَهُ خَلْفَ ظَهْرِهِ سَاقَهُ إِلَى النَّارِ.[1]

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "The Qur'ān is an intercessor whose intercession is accepted, and a disputant who is trusted. He who places the Qur'ān before him, it will lead him to Paradise. He who places it behind his back, it will lead him to the Hell-fire."

Commentary

This means that if the Qur'ān intercedes on behalf of anyone, its intercession is accepted by Allāh. The Qur'ān is also a disputant in the sense that it pleads in the court of Allāh for increasing the status of those who abided by it and taking to task those who neglected it. Placing the Qur'ān

[1] أخرجه ابن حبان في صحيحه، 1\331.

before oneself refers to following the teachings of the Qur'ān and acting on its commands throughout one's life. If a person does this, it will lead him to Paradise. On the other hand, the person who turns his back to the Qur'ān, i.e. does not follow its teachings and refrains from acting on its commands, it will undoubtedly cause him to be flung into the pit of the Hell-fire.

Teaching the Qur'ān to children

Hadīth 32

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: تُوُفِّيَ رَسُوْلُ اللهِ ﷺ وَأَنَا ابْنُ عَشَرَ سِنِيْنَ، وَقَدْ قَرَأْتُ الْمُحْكَمَ.[1]

'Abdullāh ibn 'Abbās ﷺ said: "The Messenger of Allāh ﷺ passed away when I was ten years old. I had memorized the *muḥkam* by then."

Hadīth 33

عَنْ سَعِيْدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعْتُ الْمُحْكَمَ فِيْ عَهْدِ رَسُوْلِ اللهِ ﷺ. فَقُلْتُ لَهُ: وَمَا الْمُحْكَمُ؟ قَالَ: اَلْمُفَصَّلُ.

Sa'īd ibn Jubayr narrates from Ibn 'Abbās ﷺ who said: "I memorized the *muḥkam*[2] during the era of

[1] أخرجه البخاري في كتاب فضائل القرآن باب تعليم الصبيان القرآن، 9\83، رقم 5035، 5036.

[2] In Qur'ānic terminology, the word *muḥkam* refers to verses which are not abrogated (*mansūkh*) and verses which are clear in meaning [opposite of *mutashābih*].

the Messenger of Allāh ﷺ." I asked him: "What is the *muḥkam*?" He said: "It is the *mufaṣṣal*."[1]

Hadīth 34

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَدِّبُوْا أَوْلاَدَكُمْ عَلَى ثَلاَثِ خِصَالٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ آلِ بَيْتِهِ، وَقِرَاءَةِ الْقُرْآنِ، فَإِنَّ حَمَلَةَ الْقُرْآنِ فِيْ ظِلِّ اللهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ.[2]

'Alī ibn Abī Ṭālib ﷺ narrates that the Messenger of Allāh ﷺ said: "Train your children to acquire three qualities: love for your Prophet, love for the Prophet's family, and recitation of the Qur'ān. Surely those who bear the Qur'ān shall be under the shade of Allāh ﷻ on the day when there will be no shade apart from the shade provided by Allāh ﷻ. They shall be with the Prophets and chosen servants of Allāh ﷻ."

Commentary

These Aḥādīth prove the permissibility and desirability of teaching the Qur'ān to children. If they are taught the Qur'ān from a young age, there is more likelihood of their remembering it for the rest of their lives. As the saying goes:

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[1] The *mufaṣṣal* refers to those sūrahs of the Qur'ān which have many sections, and this is from Sūrah al-Ḥujurāt (Sūrah 49) till the end of the Qur'ān.

[2] ذكره الإمام السيوطي في الجامع الصغير، ص 14.

"Anything taught during childhood is as though it is cast in stone."

The merit of teaching Qur'ān to one's children

Hadīth 35

عَنْ بُرَيْدَةَ بْنِ الْحَصِيْبِ الأَسْلَمِيِّ ﷺ قَالَ: كُنْتُ عِنْدَ رَسُوْلِ اللهِ ﷺ فَسَمِعْتُهُ يَقُوْلُ: إِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِيْنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ يَقُوْلُ لَهُ: هَلْ تَعْرِفُنِيْ؟ فَيَقُوْلُ: مَا أَعْرِفُكَ. فَيَقُوْلُ لَهُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِيْ أَظْمَأْتُ نَهَارَكَ وَأَسْهَرْتُ لَيْلَكَ، وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ، قَالَ: فَيُعْطَى الْمُلْكَ بِيَمِيْنِهِ وَالْخُلْدَ بِشِمَالِهِ، وَيُوْضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لاَ يَقُوْمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُوْلاَنِ: بِمَا كُسِيْنَا هَذَا؟ قَالَ: فَيُقَالُ لَهُمَا: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ. ثُمَّ يُقَالُ لَهُ: اِقْرَأْ وَاصْعَدْ فِيْ دَرَجِ الْجَنَّةِ وَغُرَفِهَا، فَهُوَ فِيْ صُعُوْدٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيْلاً.[1]

Buraydah ibn al-Ḥaṣīb al-Aslamī ﷺ narrates: I was with the Messenger of Allāh ﷺ when I heard him saying: "When the person who memorized the Qur'ān appears from his grave on the day of Resurrection, the Qur'ān will meet him in the form of a pale, colourless person. It will ask him: 'Do you know me?' He will reply: 'I do not know

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[1] أخرجه ابن أبي شيبة في كتاب فضائل القرآن، 10\492، رقم 10094.

the Messenger of Allāh ﷺ." I asked him: "What is the *muḥkam*?" He said: "It is the *mufaṣṣal*."[1]

Hadīth 34

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَدِّبُوْا أَوْلاَدَكُمْ عَلَى ثَلاَثِ خِصَالٍ: حُبِّ نَبِيِّكُمْ، وَحُبِّ آلِ بَيْتِهِ، وَقِرَاءَةِ الْقُرْآنِ، فَإِنَّ حَمَلَةَ الْقُرْآنِ فِيْ ظِلِّ اللهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ مَعَ أَنْبِيَائِهِ وَأَصْفِيَائِهِ.[2]

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The merit of teaching Qur'ān to one's children

Hadīth 35

عَنْ بُرَيْدَةَ بْنِ الْحَصِيْبِ الأَسْلَمِيِّ ﷺ قَالَ: كُنْتُ عِنْدَ رَسُوْلِ اللهِ ﷺ فَسَمِعْتُهُ يَقُوْلُ: إِنَّ الْقُرْآنَ يَلْقَى صَاحِبَهُ يَوْمَ الْقِيَامَةِ حِيْنَ يَنْشَقُّ عَنْهُ قَبْرُهُ كَالرَّجُلِ الشَّاحِبِ يَقُوْلُ لَهُ: هَلْ تَعْرِفُنِيْ؟ فَيَقُوْلُ: مَا أَعْرِفُكَ. فَيَقُوْلُ لَهُ: أَنَا صَاحِبُكَ الْقُرْآنُ الَّذِيْ أَظْمَأْتُ نَهَارَكَ وَأَسْهَرْتُ لَيْلَكَ، وَإِنَّ كُلَّ تَاجِرٍ مِنْ وَرَاءِ تِجَارَتِهِ، وَإِنَّكَ الْيَوْمَ مِنْ وَرَاءِ كُلِّ تِجَارَةٍ، قَالَ: فَيُعْطَى الْمُلْكَ بِيَمِيْنِهِ وَالْخُلْدَ بِشِمَالِهِ، وَيُوْضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، وَيُكْسَى وَالِدَاهُ حُلَّتَيْنِ لاَ يَقُوْمُ لَهُمَا أَهْلُ الدُّنْيَا فَيَقُوْلاَنِ: بِمَا كُسِيْنَا هَذَا؟ قَالَ: فَيُقَالُ لَهُمَا: بِأَخْذِ وَلَدِكُمَا الْقُرْآنَ. ثُمَّ يُقَالُ لَهُ: اِقْرَأْ وَاصْعَدْ فِيْ دَرَجِ الْجَنَّةِ وَغُرَفِهَا، فَهُوَ فِيْ صُعُوْدٍ مَا دَامَ يَقْرَأُ هَذًّا كَانَ أَوْ تَرْتِيْلاً.[1]

Buraydah ibn al-Ḥaṣīb al-Aslamī ﷺ narrates: I was with the Messenger of Allāh ﷺ when I heard him saying: "When the person who memorized the Qur'ān appears from his grave on the day of Resurrection, the Qur'ān will meet him in the form of a pale, colourless person. It will ask him: 'Do you know me?' He will reply: 'I do not know

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[1] أخرجه ابن أبي شيبة في كتاب فضائل القرآن، 10\492، رقم 10094.

you.' It will say: 'I am your companion, the Qur'ān, who caused you to remain thirsty during the day and kept you awake at night. (check thereafter). He will be given kingdom (check) in his right hand, and eternity in his left hand. A crown of honour will be placed on his head. His parents will be made to wear two garments whose value the people of this world will not be able to estimate. His parents will ask: 'Why have we been made to wear these clothes?' It will be said to them: 'By virtue of your child memorizing the Qur'ān.' He will then be addressed: 'Read and continue climbing the stairs and apartments of Paradise. He will continue climbing as long as he continues reciting – irrespective of whether he recites swiftly or slowly."

Hadīth 36

عَنْ مُعَاذَ بْنِ أَنَسٍ الْجُهَنِيِّ ﷺ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِيْ بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا؟![1]

Mu'ādh ibn Anas al-Juhanī narrates that the Messenger of Allāh ﷺ said: "The person who recites the Qur'ān and practises on it, then on the day of Resurrection his parents will be made to wear a crown whose light will be better than the light of the sun if it were to be in the houses of

[1] أخرجه أبو داؤد في الصلاة باب في ثواب قراءة القرآن 2\71، رقم 1453.

this world. [If this is the reward for the person's parents], can you imagine what the reward will be for the person who practises on it?!"

Commentary

It is solely through the person's reciting and practising on the Qur'ān that his parents will be accorded such a grand status on the day of Resurrection. The parents get this reward because they were the means of his coming into this world or were responsible for his education. This Hadīth demonstrates the great reward that is in store for the parents who teach their children the Qur'ān. A parent who adopts the necessary measures to ensure his child learns the Qur'ān is actually showing his attachment to the Qur'ān. Thus, this great reward.

At the same time, if a parent deprives his child of knowledge of the Qur'ān, not only will he be deprived of an eternal reward but will also be taken to task by Allāh ﷻ for this neglect.

Allāh ﷻ says:

يَا أَيُّهَا الَّذِيْنَ آمَنُوْا قُوْا أَنْفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلاَئِكَةٌ غِلاَظٌ شِدَادٌ لاَّ يَعْصُوْنَ اللهَ مَا أَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ

"O you who believe! Save yourselves and your families from a fire [Hell-fire] whose fuel is man and stones, over which are appointed angels, stern and severe. They do not disobey Allāh with

regard to whatever He orders them and they carry out whatever they are ordered." (Sūrah at-Tahrīm, 66: 6)

The above verse very explicitly states that a person is not only accountable for his own deeds but also for his family's. Ensuring one's child receives the correct Islamic education is included among the many responsibilities of a parent with regard to his child. The following Hadīth further amplifies this point:

The Messenger of Allāh ﷺ said: "Each one of you is a shepherd and each one of you is accountable for his flock. The imām is a shepherd and accountable for his flock. The man is a shepherd of his family and is accountable for his flock. A woman is a shepherd in her husband's house and she is accountable for her flock. The servant is a shepherd of his master's wealth and is accountable for his responsibility. Each one of you is a shepherd and each one of you is accountable for his flock."

The one whose Qur'ān recitation will not benefit him

Hadīth 37

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اُسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: قَاتَلْتُ فِيْكَ حَتَّى اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لأَنْ يُقَالَ

جَرِيْءٌ، فَقَدْ قِيْلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ، وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيْكَ الْقُرْآنَ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ، فَقَدْ قِيْلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيْهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيْلٍ تُحِبُّ أَنْ يُنْفَقَ فِيْهَا إِلاَّ أَنْفَقْتُ فِيْهَا لَكَ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَّادٌ، فَقَدْ قِيْلَ. ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ.

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The first person on whom judgement will be passed on the day of Resurrection will be a martyr. He will be brought forward and reminded of Allāh's favours which he will acknowledge. Allāh ﷻ will then ask him: 'What deeds did you do in return for those favours?' He will reply: 'I fought for Your cause till I was martyred.' Allāh ﷻ will say: 'You are a liar. Rather, you fought so that people may say: 'He is very brave.' And people said this.' Allāh ﷻ will then issue the order for him to be dragged on his face until he is thrown into the Hell-fire."

"Next, a person who acquired knowledge, conveyed it to others, and recited the Qur'ān will be brought forward. He will be reminded of Allāh's favours which he will acknowledge. Allāh ﷻ will then ask him: 'What deeds did you do in return for those favours?' He will reply: 'I acquired knowledge, conveyed it to others, and recited the

Qur'ān for You.' Allāh ﷻ will say: 'You are a liar. Rather, you studied so that people may say: 'He is a scholar.' And you recited the Qur'ān so that people may say: 'He is a great reader.' And people said this.' Allāh ﷻ will then issue the order for him to be dragged on his face until he is thrown into the Hell-fire."

"Next, a person whom Allāh ﷻ blessed with abundant wealth and various types of property will be brought forward. He will be reminded of Allāh's favours which he will acknowledge. Allāh ﷻ will then ask him: 'What deeds did you do in return for those favours?' He will reply: 'I spent wealth for Your sake in every avenue which You desired that I spend wealth.' Allāh ﷻ will say: 'You are a liar. Rather, you spent it so that people may say: 'He is very generous.' And people said this. Allāh ﷻ will then issue the order for him to be dragged on his face until he is thrown into the Hell-fire."

Hadīth 38

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَاصٍ يَقْرَأُ ثُمَّ سَأَلَ؛ فَاسْتَرْجَعَ ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ اللهَ بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَءُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ.[1]

[1] أخرجه الترمذي في كتاب فضائل القرآن باب ما جاء فيمن قرأ حرفا من القرآن ما له من الأجر باب منه، رقم

'Imrān ibn Ḥusayn passed by a person reciting the Qur'ān and then begging [from the people]. [On seeing this, Imrān] said: "To Allāh we belong and to Him is our return." He then said: "I heard the Messenger of Allāh ﷺ saying: 'He who recites the Qur'ān should ask of Allāh because there will come such people who will recite the Qur'ān and use it as a means to beg from the people.'"

Commentary

The words: "To Allāh we belong and to Him is our return" are generally said at the time of a calamity, e.g. on hearing the death of someone, or losing a valuable item. 'Imrān ibn Ḥusayn ﷺ uttered these words to demonstrate how calamitous this act is, viz. reciting the Qur'ān and using it as a means to beg from people. The Qur'ān was not revealed for this purpose. It was revealed for the guidance of humanity. A person ought to be reading it, studying it, practising it, and conveying its teachings to others – not using it as a means of livelihood. If a person is engaged in reciting the Qur'ān – the speech of Allāh ﷻ - he should turn to Allāh ﷻ Himself and ask of Him. He will bestow the reader with bounties which he never imagined.

Hadīth 39

عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ ﷺ أَنَّهُ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: يَخْرُجُ فِيْكُمْ قَوْمٌ تَحْقِرُوْنَ صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، وَصِيَامَكُمْ مَعَ صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ،

وَيَقْرَأُوْنَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "There shall appear among you such people who, if you were to compare your salāh to theirs, you will consider your salāh to be insignificant, your fasting to be insignificant to theirs, and your deeds to be insignificant compared to theirs. They shall read the Qur'ān without it going beyond their throats. They shall come out of Islam as an arrow passes through a hunted animal."

Commentary

The first part of the Hadīth states that their salāh, fasting and other deeds will appear to be of a very high quality, and the Companions ﷺ will consider their own salāh, fasting and other deeds to be of no significance compared to theirs. But this is only in appearance. The Messenger of Allāh ﷺ teaches us that the basis for the acceptance of deeds in the sight of Allāh ﷻ is *īmān* which is firmly embedded in the heart and emulating the Messenger ﷺ. Without these two qualities, no deed is acceptable in the sight of Allāh ﷻ.

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[1] أخرجه البخاري في كتاب فضائل القرآن باب إثم من راءى بقراءة القرآن أو تأكل به أو فخر به، 9\99، رقم 5058.

The words "They shall read the Qur'ān without it going beyond their throats" mean that *īmān* is not firmly embedded in their hearts, and so the recitation does not go beyond the throat - it has no effect on the person. Qādī Iyād *rahimahullāh* said: "There are two meanings to this: (1) Their hearts do not comprehend what they are reading and they do not benefit from the recitation. They achieve nothing apart from mere recitation with the mouth, throat and larynx – the parts with which words are uttered. (2) No deed and no recitation of theirs goes up to Allāh ﷻ. And so, it is not accepted."

When a swift arrow enters through one side of an animal and exits from the other side, no part of the animal attaches itself to the arrow. In like manner, no part of the recitation of such people attaches itself to them, and so, the recitation has no effect on them.

The essence of these Ahādīth is that if recitation of the Qur'ān is not solely for Allāh ﷻ, it is for show, ostentation, and a means of livelihood. And these are not the reasons for the revelation of the Qur'ān. Abū Sa'īd ﷺ narrates: "Study the Qur'ān and seek Allāh ﷻ through it before there comes a people who study it and seek the world through it. Those who study the Qur'ān fall into three categories: a person who shows off through the Qur'ān, a person who seeks a livelihood through it, and a person who reads it solely for the sake of Allāh ﷻ."

وَيَقْرَأُوْنَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُوْنَ مِنَ الدِّيْنِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.[1]

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Commentary

The first part of the Hadīth states that their salāh, fasting and other deeds will appear to be of a very high quality, and the Companions ﷺ will consider their own salāh, fasting and other deeds to be of no significance compared to theirs. But this is only in appearance. The Messenger of Allāh ﷺ teaches us that the basis for the acceptance of deeds in the sight of Allāh ﷻ is *īmān* which is firmly embedded in the heart and emulating the Messenger ﷺ. Without these two qualities, no deed is acceptable in the sight of Allāh ﷻ.

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[1] أخرجه البخاري في كتاب فضائل القرآن باب إثم من راءى بقراءة القرآن أو تأكل به أو فجر به، 9\99، رقم 5058.

The words "They shall read the Qur'ān without it going beyond their throats" mean that *īmān* is not firmly embedded in their hearts, and so the recitation does not go beyond the throat - it has no effect on the person. Qādī Iyād *rahimahullāh* said: "There are two meanings to this: (1) Their hearts do not comprehend what they are reading and they do not benefit from the recitation. They achieve nothing apart from mere recitation with the mouth, throat and larynx – the parts with which words are uttered. (2) No deed and no recitation of theirs goes up to Allāh ﷻ. And so, it is not accepted."

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Honour for the person who practises on the Qur'ān

Hadīth 40

عَنْ عَامِرِ بْنِ وَاثِلَةَ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ، فَقَالَ: مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: مَوْلًى مِنْ مَوَالِينَا. قَالَ: فَاسْتَعْمَلْتَ عَلَيْهِمْ مَوْلًى؟! قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللهِ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: إِنَّ اللهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ.[1]

'Āmir ibn Wāthilah narrates that Nāfi' ibn 'Abd al-Hārith met 'Umar ﷺ at 'Asfān. 'Umar ﷺ had appointed Nāfi' as the governor of Makkah. 'Umar ﷺ asked him: "[Now that you are here in 'Asfān], whom did you appoint in your place over the people of Makkah?" He replied: "I appointed Ibn Abzā." 'Umar ﷺ asked: "Who is Ibn Abzā?" He replied: "He is one of our free slaves." 'Umar ﷺ asked: "You appointed a freed slave as a governor?!" He replied: "He is a good reader of the Qur'ān and fully conversant with the rules of inheritance." 'Umar ﷺ said: "Your Prophet ﷺ most certainly said: "Allāh ﷻ elevates some people through this Book and debases others through it."

[1] أخرجه مسلم في صلاة المسافرين باب فضل من يقوم بالقرآن ويُعلمه، 1\559، رقم 817.

Commentary

The words of Allāh ﷻ and His Messenger ﷺ are true, and the promise of Allāh ﷻ will always be realized. Allāh ﷻ promised honour in this world and good fortune in the Hereafter for those who study the Qur'ān, practise on it, follow its teachings, and adhere firmly to it. In this very world, He honours them with *īmān* and righteousness, He gives expansion to them, blesses them in their livelihood, feeds them against hunger, gives them security against fear, and casts terror in the hearts of their enemies. Allāh ﷻ says: "Had the people of the towns believed and abstained, We would have opened upon them the bounties of the heavens and the earth. But they belied [Our Prophets]. We therefore seized them on account of their actions." (Sūrah al-A'rāf, 7: 96)

Hadīth 41

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُولُ اللهِ ﷺ: إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ فَسَجَدَ اعْتَزَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَيْلَهُ (وَفِي رِوَايَةٍ: يَا وَيْلِي) أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When man reads a verse of prostration and prostrates, Satan moves away from him and cries, saying to himself: 'O

[1] أخرجه مسلم في كتاب الإيمان باب بيان إطلاق اسم الكفر على من ترك الصلاة، 1\87، رقم 81.

Honour for the person who practises on the Qur'ān

Hadīth 40

عَنْ عَامِرِ بْنِ وَاثِلَةَ أَنَّ نَافِعَ بْنَ عَبْدِ الْحَارِثِ لَقِيَ عُمَرَ بِعُسْفَانَ وَكَانَ عُمَرُ يَسْتَعْمِلُهُ عَلَى مَكَّةَ، فَقَالَ: مَنِ اسْتَعْمَلْتَ عَلَى أَهْلِ الْوَادِي؟ فَقَالَ ابْنَ أَبْزَى. قَالَ: وَمَنِ ابْنُ أَبْزَى؟ قَالَ: مَوْلًى مِنْ مَوَالِينَا. قَالَ: فَاسْتَعْمَلْتَ عَلَيْهِمْ مَوْلًى؟! قَالَ: إِنَّهُ قَارِئٌ لِكِتَابِ اللهِ وَإِنَّهُ عَالِمٌ بِالْفَرَائِضِ. قَالَ عُمَرُ: أَمَا إِنَّ نَبِيَّكُمْ ﷺ قَدْ قَالَ: إِنَّ اللهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ.[1]

ʿĀmir ibn Wāthilah narrates that Nāfiʿ ibn ʿAbd al-Ḥārith met ʿUmar ﷺ at ʿAsfān. ʿUmar ﷺ had appointed Nāfiʿ as the governor of Makkah. ʿUmar ﷺ asked him: "[Now that you are here in ʿAsfān], whom did you appoint in your place over the people of Makkah?" He replied: "I appointed Ibn Abzā." ʿUmar ﷺ asked: "Who is Ibn Abzā?" He replied: "He is one of our free slaves." ʿUmar ﷺ asked: "You appointed a freed slave as a governor?!" He replied: "He is a good reader of the Qur'ān and fully conversant with the rules of inheritance." ʿUmar ﷺ said: "Your Prophet ﷺ most certainly said: "Allāh ﷻ elevates some people through this Book and debases others through it."

[1] أخرجه مسلم في صلاة المسافرين باب فضل من يقوم بالقرآن ويُعلمه، 1\559، رقم 817.

Commentary

The words of Allāh ﷻ and His Messenger ﷺ are true, and the promise of Allāh ﷻ will always be realized. Allāh ﷻ promised honour in this world and good fortune in the Hereafter for those who study the Qur'ān, practise on it, follow its teachings, and adhere firmly to it. In this very world, He honours them with *īmān* and righteousness, He gives expansion to them, blesses them in their livelihood, feeds them against hunger, gives them security against fear, and casts terror in the hearts of their enemies. Allāh ﷻ says: "Had the people of the towns believed and abstained, We would have opened upon them the bounties of the heavens and the earth. But they belied [Our Prophets]. We therefore seized them on account of their actions." (Sūrah al-Aʿrāf, 7: 96)

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[1] أخرجه مسلم في كتاب الإيمان باب بيان إطلاق اسم الكفر على من ترك الصلاة، 1\87، رقم 81.

destruction! (and in another narration: O destruction to me!) Man was ordered to prostrate and he prostrated, so for him is Paradise. When I was ordered to prostrate, I refused, and so, for me is the Hell-fire.'"

MERITS OF SŪRAH AL-FĀTIḤAH

It is the greatest sūrah in the Qur'ān

Hadīth 42

عَنْ أَبِيْ سَعِيْدِ بْنِ الْمُعَلَّى ﷺ قَالَ: كُنْتُ أُصَلِّيْ فِي الْمَسْجِدِ فَدَعَانِيْ رَسُوْلُ اللهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُوْلَ اللهِ إِنِّيْ كُنْتُ أُصَلِّيْ، فَقَالَ: أَلَمْ يَقُلِ اللهُ ﴿اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ إِذَا دَعَاكُمْ﴾؟ ثُمَّ قَالَ لِيْ: لأُعَلِّمَنَّكَ سُوْرَةً هِيَ أَعْظَمُ السُّوَرِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ. ثُمَّ أَخَذَ بِيَدِيْ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ لأُعَلِّمَنَّكَ سُوْرَةً هِيَ أَعْظَمُ سُوْرَةٍ فِي الْقُرْآنِ؟ قَالَ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيْمُ الَّذِيْ أُوْتِيْتُهُ.[1]

Abū Sa'īd al-Mu'allā ﷺ narrates: "I was performing ṣalāh in the musjid when the Messenger of Allāh ﷺ called me, but I did not go to him. I said to him: 'O Messenger of Allāh! I was performing ṣalāh [therefore I did not come when you called me].' He said: 'Does Allāh ﷻ not say: 'Respond to Allāh and to His Messenger when he calls you'?' He then said: 'Before you leave the musjid I shall teach you a sūrah which is the greatest sūrah in the Qur'ān.' He then held my hand. When he was about to leave the musjid, I said to him: 'Did you not say you will teach me a sūrah which is the greatest sūrah in the Qur'ān?' He said: '*Al-ḥamdu lillāhi rabbil 'ālamīn* – it is the

[1] أخرجه البخاري في كتاب التفسير باب ما جاء في فاتحة الكتاب، 8\156، رقم 4474.

destruction! (and in another narration: O destruction to me!) Man was ordered to prostrate and he prostrated, so for him is Paradise. When I was ordered to prostrate, I refused, and so, for me is the Hell-fire.'"

MERITS OF SŪRAH AL-FĀTIḤAH

It is the greatest sūrah in the Qur'ān

Hadīth 42

عَنْ أَبِيْ سَعِيْدِ بْنِ الْمُعَلَّى ﷺ قَالَ: كُنْتُ أُصَلِّيْ فِي الْمَسْجِدِ فَدَعَانِيْ رَسُوْلُ اللهِ ﷺ فَلَمْ أُجِبْهُ، فَقُلْتُ: يَا رَسُوْلَ اللهِ إِنِّيْ كُنْتُ أُصَلِّيْ، فَقَالَ: أَلَمْ يَقُلِ اللهُ ﴿اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ إِذَا دَعَاكُمْ﴾؟ ثُمَّ قَالَ لِيْ: لأُعَلِّمَنَّكَ سُوْرَةً هِيَ أَعْظَمُ السُّوَرِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ. ثُمَّ أَخَذَ بِيَدِيْ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ: أَلَمْ تَقُلْ لأُعَلِّمَنَّكَ سُوْرَةً هِيَ أَعْظَمُ سُوْرَةٍ فِي الْقُرْآنِ؟ قَالَ: اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ، هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيْمُ الَّذِيْ أُوْتِيْتُهُ.[1]

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[1] أخرجه البخاري في كتاب التفسير باب ما جاء في فاتحة الكتاب، 8\156، رقم 4474.

seven oft-repeated verses and the glorious Qur'ān which I have been given.'"

Commentary

The "seven oft-repeated verses" are the verses of Sūrah al-Fātiḥah. They are named such because they are repeated in every rak'ah of every ṣalāh.

It is the most superior of the Qur'ān

Hadīth 43

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ فِيْ مَسِيْرٍ لَهُ، فَنَزَلَ، وَنَزَلَ رَجُلٌ إِلَى جَنْبِهِ، فَالْتَفَتَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: أَلاَ أُخْبِرُكَ بِأَفْضَلِ الْقُرْآنِ؟ قَالَ: فَتَلاَ عَلَيْهِ ﴿اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ﴾[1]

Anas ibn Mālik ﷺ narrates that the Prophet ﷺ was on a journey. He stopped at a place and a man got down by his side. The Prophet ﷺ turned and asked him: "Should I not inform you of the most superior of the Qur'ān?" He replied: "Indeed." The Prophet ﷺ recited "*Al-ḥamdu lillāhi rabbil 'ālamīn.*"

[1] أخرجه النسائي في السنن الكبرى في كتاب فضائل القرآن باب فضل فاتحة الكتاب 5\11، رقم 8011.

It is the best sūrah of the Qur'ān

Hadīth 44

عَنْ عَبْدِ اللهِ بْنِ جَابِرٍ ﷺ قَالَ: اِنْتَهَيْتُ إِلَى رَسُوْلِ اللهِ ﷺ وَقَدْ أَهْرَاقَ الْمَاءَ، فَقُلْتُ: اَلسَّلاَمُ عَلَيْكَ يَا رَسُوْلَ اللهِ فَلَمْ يَرُدَّ عَلَيَّ، فَقُلْتُ: اَلسَّلاَمُ عَلَيْكَ يَا رَسُوْلَ اللهِ فَلَمْ يَرُدَّ عَلَيَّ، فَقُلْتُ: اَلسَّلاَمُ عَلَيْكَ يَا رَسُوْلَ اللهِ فَلَمْ يَرُدَّ عَلَيَّ، فَانْطَلَقَ رَسُوْلُ اللهِ ﷺ يَمْشِيْ وَأَنَا خَلْفَهُ حَتَّى دَخَلَ عَلَى رَحْلِهِ، وَدَخَلْتُ أَنَا الْمَسْجِدَ كَئِيْبًا حَزِيْنًا، فَخَرَجَ عَلَى رَسُوْلِ اللهِ ﷺ قَدْ تَطَهَّرَ، فَقَالَ: عَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللهِ، وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللهِ، وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ اللهِ، ثُمَّ قَالَ: أَلاَ أُخْبِرُكَ يَا عَبْدَ اللهِ بْنَ جَابِرٍ بِخَيْرِ سُوْرَةٍ فِي الْقُرْآنِ الْكَرِيْمِ؟ قُلْتُ: بَلَى يَا رَسُوْلَ اللهِ، قَالَ: اِقْرَأْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ حَتَّى تَخْتِمَهَا.[1]

'Abdullāh ibn Jābir ﷺ narrates: "I went to the Messenger of Allāh ﷺ when he was relieving himself. I said: 'Peace be on you, O Messenger of Allāh!' He did not reply. I said: 'Peace be on you, O Messenger of Allāh!' He did not reply. I said: 'Peace be on you, O Messenger of Allāh!' He did not reply. He then proceeded walking. I walked behind him until he entered his camp. I entered the musjid, sad and dejected. The Messenger of Allāh ﷺ came to me after having purified himself. He said: 'May the peace and mercy of Allāh be on you. May the peace and mercy of Allāh be on you. May the peace and mercy of Allāh be on you.' He then said: 'O 'Abdullāh ibn Jābir! Should I tell

[1] أخرجه أحمد 4\177.

you which is the best sūrah of the Qur'ān?' I replied: 'Indeed, O Messenger of Allāh!' He said: 'Read *al-ḥamdu lillāhi rabbil 'ālamīn* till the end.'"

No sūrah like it was revealed in the Taurāh, Injīl and Zabūr

Hadīth 45

عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلَى أُبَيِّ بْنِ كَعْبٍ. فَذَكَرَ الْحَدِيْثَ إِلَى أَنْ قَالَ ﷺ تُحِبُّ أَنْ أُعَلِّمَكَ سُوْرَةً لَمْ يَنْزِلْ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيْلِ وَلاَ فِي الزَّبُوْرِ وَلاَ فِي الْفُرْقَانِ مِثْلُهَا؟ قَالَ: نَعَمْ يَا رَسُوْلَ اللهِ، قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ تَقْرَأُ فِي الصَّلاَةِ؟ قَالَ: فَقَرَأَ أُمَّ الْقُرْآنِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا أُنْزِلَتْ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيْلِ وَلاَ فِي الزَّبُوْرِ وَلاَ فِي الْفُرْقَانِ مِثْلُهَا، وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِيْ وَالْقُرْآنِ الْعَظِيْمِ الَّذِيْ أُعْطِيْتُهُ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ went to Ubayy ibn Ka'b. He then related the Ḥadīth till he said: "Would you like me to teach you a sūrah, the like of which was not revealed in the Taurāh, the Injīl, the Zabūr, nor in the Furqān?" He replied: "Yes, O Messenger of Allāh!" The Messenger of Allāh ﷺ said: "How do you recite in ṣalāh?" He then recited Sūrah al-Fātiḥah. So the Messenger of Allāh ﷺ said: "I take an oath by the Being in whose control is my life, nothing like it was revealed in the Taurāh, the Injīl, the Zabūr, nor the Furqān. It is the seven

[1] أخرجه الترمذي في كتاب فضائل القرآن باب ما جاء في فضل فاتحة الكتاب، 5\143، رقم 2875.

oft-repeated verses and the glorious Qur'ān which I have been given."

It is a cure for illnesses

Hadīth 46

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ اِنْطَلَقُوْا فِيْ سَفْرَةٍ سَافَرُوْهَا حَتَّى نَزَلُوْا فِيْ حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوْهُمْ، فَأَبَوْا أَنْ يُضِيْفُوْهُمْ، فَلُدِغَ سَيِّدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلاَءِ الرَّهْطَ الَّذِيْنَ قَدْ نَزَلُوْا بِكُمْ لَعَلَّهُ أَنْ يَكُوْنَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوْا: يَا أَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لُدِغَ فَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللهِ إِنِّيْ لَرَاقٍ، وَلَكِنْ وَاللهِ لَقَدْ اِسْتَضَفْنَاكُمْ فَلَمْ تُضِيْفُوْنَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوْا لَنَا جُعْلاً. فَصَالَحُوْهُمْ عَلَى قَطِيْعٍ مِنَ الْغَنَمِ. فَانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرَأُ ﴿اَلْحَمْدُ لله رَبِّ الْعَالَمِيْنَ﴾ حَتَّى لَكَأَنَّمَا نُشِطَ عَنْ عِقَالٍ فَانْطَلَقَ يَمْشِيْ مَا بِهِ قَلَبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِيْ صَالَحُوْهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: اِقْسِمُوْا، فَقَالَ الَّذِيْ رَقَى: لاَ تَفْعَلُوْا حَتَّى نَأْتِيَ رَسُوْلَ اللهِ ﷺ فَنَذْكُرُ لَهُ الَّذِيْ كَانَ فَنَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوْا عَلَى رَسُوْلِ اللهِ ﷺ فَذَكَرُوْا لَهُ فَقَالَ: وَمَا يُدْرِيْكَ أَنَّهَا رُقْيَةٌ؟ أَصَبْتُمْ، اِقْسِمُوْا وَاضْرِبُوْا لِيْ مَعَكُمْ بِسَهْمٍ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that a group of Companions of the Messenger of Allāh ﷺ went on a journey. They stopped over at a place inhabited

[1] أخرجه البخاري في كتاب الإجارة باب ما يعطى في الرقية على أحياء العرب بفاتحة الكتاب 4\453، رقم 2276. وأخرجه أيضا في كتاب فضائل القرآن باب فضل فاتحة الكتاب 9\54، رقم 5007.

you which is the best sūrah of the Qur'ān?' I replied: 'Indeed, O Messenger of Allāh!' He said: 'Read *al-ḥamdu lillāhi rabbil 'ālamīn* till the end.'"

No sūrah like it was revealed in the Taurāh, Injīl and Zabūr

Hadīth 45

عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ خَرَجَ عَلَى أُبَيِّ بْنِ كَعْبٍ. فَذَكَرَ الْحَدِيْثَ إِلَى أَنْ قَالَ ﷺ تُحِبُّ أَنْ أُعَلِّمَكَ سُوْرَةً لَمْ يَنْزِلْ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيْلِ وَلاَ فِي الزَّبُوْرِ وَلاَ فِي الْفُرْقَانِ مِثْلُهَا؟ قَالَ: نَعَمْ يَا رَسُوْلَ اللهِ، قَالَ رَسُوْلُ اللهِ ﷺ: كَيْفَ تَقْرَأُ فِي الصَّلاَةِ؟ قَالَ: فَقَرَأَ أُمَّ الْقُرْآنِ، فَقَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ مَا أُنْزِلَتْ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيْلِ وَلاَ فِي الزَّبُوْرِ وَلاَ فِي الْفُرْقَانِ مِثْلُهَا، وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِيْ وَالْقُرْآنِ الْعَظِيْمِ الَّذِيْ أُعْطِيْتُهُ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ went to Ubayy ibn Ka'b. He then related the Ḥadīth till he said: "Would you like me to teach you a sūrah, the like of which was not revealed in the Taurāh, the Injīl, the Zabūr, nor in the Furqān?" He replied: "Yes, O Messenger of Allāh!" The Messenger of Allāh ﷺ said: "How do you recite in ṣalāh?" He then recited Sūrah al-Fātiḥah. So the Messenger of Allāh ﷺ said: "I take an oath by the Being in whose control is my life, nothing like it was revealed in the Taurāh, the Injīl, the Zabūr, nor the Furqān. It is the seven

[1] أخرجه الترمذي في كتاب فضائل القرآن باب ما جاء في فضل فاتحة الكتاب، 5\143، رقم 2875.

oft-repeated verses and the glorious Qur'ān which I have been given."

It is a cure for illnesses

Hadīth 46

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ أَنَّ رَهْطًا مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ اِنْطَلَقُوْا فِيْ سَفْرَةٍ سَافَرُوْهَا حَتَّى نَزَلُوْا فِيْ حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَاسْتَضَافُوْهُمْ، فَأَبَوْا أَنْ يُضِيْفُوْهُمْ، فَلُدِغَ سَيِّدُ ذَلِكَ الْحَيِّ، فَسَعَوْا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلاَءِ الرَّهْطَ الَّذِيْنَ قَدْ نَزَلُوْا بِكُمْ لَعَلَّهُ أَنْ يَكُوْنَ عِنْدَ بَعْضِهِمْ شَيْءٌ، فَأَتَوْهُمْ فَقَالُوْا: يَا أَيُّهَا الرَّهْطُ إِنَّ سَيِّدَنَا لُدِغَ فَسَعَيْنَا لَهُ بِكُلِّ شَيْءٍ لاَ يَنْفَعُهُ شَيْءٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ؟ فَقَالَ بَعْضُهُمْ: نَعَمْ وَاللهِ إِنِّيْ لَرَاقٍ، وَلَكِنْ وَاللهِ لَقَدْ اِسْتَضَفْنَاكُمْ فَلَمْ تُضِيْفُوْنَا، فَمَا أَنَا بِرَاقٍ لَكُمْ حَتَّى تَجْعَلُوْا لَنَا جُعْلاً. فَصَالَحُوْهُمْ عَلَى قَطِيْعٍ مِنَ الْغَنَمِ. فَانْطَلَقَ فَجَعَلَ يَتْفُلُ وَيَقْرَأُ ﴿اَلْحَمْدُ لله رَبِّ الْعَالَمِيْنَ﴾ حَتَّى لَكَأَنَّمَا نُشِطَ عَنْ عِقَالٍ فَانْطَلَقَ يَمْشِيْ مَا بِهِ قَلَبَةٌ. قَالَ: فَأَوْفَوْهُمْ جُعْلَهُمُ الَّذِيْ صَالَحُوْهُمْ عَلَيْهِ، فَقَالَ بَعْضُهُمْ: اِقْسِمُوْا، فَقَالَ الَّذِيْ رَقَى: لاَ تَفْعَلُوْا حَتَّى نَأْتِيَ رَسُوْلَ اللهِ ﷺ فَنَذْكُرُ لَهُ الَّذِيْ كَانَ فَنَنْظُرَ مَا يَأْمُرُنَا، فَقَدِمُوْا عَلَى رَسُوْلِ اللهِ ﷺ فَذَكَرُوْا لَهُ فَقَالَ: وَمَا يُدْرِيْكَ أَنَّهَا رُقْيَةٌ؟ أَصَبْتُمْ، اِقْسِمُوْا وَاضْرِبُوْا لِيْ مَعَكُمْ بِسَهْمٍ.[1]

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by one of the Arab tribes. They requested the tribe people to host them, but they refused. The leader of the tribe was bitten by a poisonous animal, and they resorted to whatever they had but nothing helped him. One of them said: "Why don't we go to this group which has stopped over in our place? They probably have some medication which would benefit him." They went to the Companions ﷺ and said: "O group of people! Our leader has been bitten by a poisonous animal. We tried everything but nothing is of benefit to him. Does anyone of you have anything?" One of them replied: "Yes, by Allāh, I can treat him. But when we asked you to host us, you refused. So I will not treat him until you pay us." They agreed to give them some goats. He went to the leader, placed some saliva on him and began reading *al-ḥamdul lillāhi rabbil 'ālamīn*. It seemed as if this leader was untied and he began walking without feeling any pain at all. They then gave them the goats which they promised them. One of the Companions ﷺ said: "Let us distribute them among us." The Companion who treated the person said: "Do not do anything until we go to the Messenger of Allāh ﷺ, relate to him what transpired, and see what he says." They went to the Messenger of Allāh ﷺ and related everything to him. He asked: "How did you know that it would cure him? You were right in what you did. Distribute the goats among yourselves and include a share for me as well."

Commentary

Ibn al-Qayyim *raḥimahullāh* said: "If it is proven that some speeches have certain traits and certain benefits, what can be said about the speech of Allāh ﷻ, and more so, Sūrah al-Fātiḥah, the like of which was never revealed in any of the previous Books?! It is thus most worthy for a sūrah of such a high status to be used as a treatment for every ailment."

We learn the permissibility of resorting to the Qur'ān as a means of treatment. Other established forms of remembrance and supplications can also be used as means of treatment. As for those which are not established from the Qur'ān and Sunnah, they can be utilized provided they do not contradict the established sources.

If it is recited on a lunatic, he will be cured by Allāh's permission

Hadīth 47

عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيْمِيْ عَنْ عَمِّهِ أَنَّهُ أَتَى رَسُوْلَ اللهِ ﷺ فَأَسْلَمَ، ثُمَّ أَقْبَلَ رَاجِعًا مِنْ عِنْدِهِ فَمَرَّ عَلَى قَوْمٍ عِنْدَهُمْ رَجُلٌ مَجْنُوْنٌ مُوْثَقٌ بِالْحَدِيْدِ، فَقَالَ أَهْلُهُ: إِنَّا حُدِّثْنَا أَنَّ صَاحِبَكُمْ هَذَا قَدْ جَاءَ بِخَيْرٍ، فَهَلْ عِنْدَكَ شَيْءٌ تُدَاوِيْهِ؟ فَرَقَيْتُهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَأَعْطَوْنِيْ مِائَةَ شَاةٍ، فَأَتَيْتُ رَسُوْلَ اللهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: هَلْ قُلْتَ إِلاَّ هَذَا؟ قُلْتُ: لاَ. قَالَ: خُذْهَا فَلَعَمْرِيْ لَمَنْ أَكَلَ بِرُقْيَةِ بَاطِلٍ، لَقَدْ أَكَلْتَ بِرُقْيَةِ حَقٍّ.

by one of the Arab tribes. They requested the tribe people to host them, but they refused. The leader of the tribe was bitten by a poisonous animal, and they resorted to whatever they had but nothing helped him. One of them said: "Why don't we go to this group which has stopped over in our place? They probably have some medication which would benefit him." They went to the Companions ﷺ and said: "O group of people! Our leader has been bitten by a poisonous animal. We tried everything but nothing is of benefit to him. Does anyone of you have anything?" One of them replied: "Yes, by Allāh, I can treat him. But when we asked you to host us, you refused. So I will not treat him until you pay us." They agreed to give them some goats. He went to the leader, placed some saliva on him and began reading *al-ḥamdul lillāhi rabbil ʿālamīn*. It seemed as if this leader was untied and he began walking without feeling any pain at all. They then gave them the goats which they promised them. One of the Companions ﷺ said: "Let us distribute them among us." The Companion who treated the person said: "Do not do anything until we go to the Messenger of Allāh ﷺ, relate to him what transpired, and see what he says." They went to the Messenger of Allāh ﷺ and related everything to him. He asked: "How did you know that it would cure him? You were right in what you did. Distribute the goats among yourselves and include a share for me as well."

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وَفِي رِوَايَةٍ أُخْرَى: فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ ثَلاَثَةَ أَيَّامٍ غَدْوَةً وَعَشِيَّةً، كُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ ثُمَّ تَفَلَ، فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ، فَأَعْطَوْهُ شَيْئًا فَأَتَى النَّبِيَّ ﷺ . وَذَكَرَ نَحْوَ الرِّوَايَةِ السَّابِقَةِ.[1]

Khārijah ibn aṣ-Ṣalat at-Tamīmī narrates from his uncle who said that he went to the Messenger of Allāh ﷺ and embraced Islam. While he was returning, he passed by some people among whom was a lunatic who was tied in chains. The people said to him: "We have heard that your leader [i.e. the Messenger of Allāh ﷺ] has come with goodness. Do you have anything with which you could treat this man?" I treated him with Sūrah al-Fātiḥah and he was cured. They gave me 100 goats so I went to the Messenger of Allāh ﷺ and related the incident to him. He asked me: "Did you say anything else [apart from Sūrah al-Fātiḥah]?" I replied: "No." He said: "Take the goats. I take an oath that there are those who receive payment through false ways of treatment. You have received payment through a true and genuine way of treatment."

Another narration states: "He treated him with Sūrah al-Fātiḥah for three days in the morning and evening. Each time he completed reciting it, he would gather his saliva in his mouth, and blow on the person. It seemed as if he was untied [and

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[1] أخرجه أبو داؤد في كتاب الطب باب كيف الرقي 4\12، رقم 3896. والرواية الثانية أخرجها برقم 3897.

was completely cured]. They gave him something [as payment] and he went to the Prophet ﷺ." Similar to what is mentioned above is mentioned in his narration as well.

It is a light which the Prophet ﷺ was given

Hadīth 48

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: بَيْنَمَا جِبْرِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلاَّ الْيَوْمَ. فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلاَّ الْيَوْمَ. فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةِ الْكِتَابِ وَخَوَاتِيْمَ سُوْرَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلاَّ أُعْطِيْتَهُ.[1]

Ibn ʿAbbās ﷺ narrates: While Jibraʾīl ﷺ was sitting with the Prophet ﷺ, he heard a sound from above him. He raised his head and said: "This is a door of the sky which has been opened today. It was never opened prior to this day." An angel then descended from it. Jibraʾīl ﷺ said: "This is an angel who has descended to earth, and who never descended prior to this day." The angel then greeted [them] and said: "Take glad tidings of two lights which you have been given. No Prophet before you was given these. They are: the

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[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها باب فضل الفاتحة وخواتيم سورة البقرة، 1\554، رقم 806.

opening chapter of the Book [i.e. Sūrah al-Fātiḥah] and the concluding verses of Sūrah al-Baqarah. You do not recite a single letter of them without being granted them."

Commentary

This Ḥadīth relates some merits of Sūrah al-Fātiḥah and the concluding verses of Sūrah al-Baqarah. The Ḥadīth refers to them as two lights which the Messenger of Allāh ﷺ received, and which no other Prophet received. Moreover, they comprise accepted supplications – the supplications which are contained in these two sūrahs will certainly be accepted. This is based on the words of Jibra'īl ﷺ: "You do not recite a single letter of them without being granted them."

It was revealed from a treasure beneath the Throne

Hadīth 49

عَنْ أَبِيْ أُمَامَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَرْبَعٌ أُنْزِلْنَ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يَنْزِلْ مِنْهُ شَيْءٌ غَيْرُهُنَّ: أُمُّ الْكِتَابِ، وَآيَةُ الْكُرْسِيِّ، وَخَوَاتِيْمُ سُوْرَةِ الْبَقَرَةِ، وَالْكَوْثَرُ.[1]

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "Four parts [of the Qur'ān] were revealed from a treasure beneath the Throne [the

[1] أخرجه الطبراني في المعجم الكبير 8\280، رقم 7920.

'Arsh of Allāh ﷻ]. Nothing else was revealed from there. They are: Sūrah al-Fātiḥah, Āyatul Kursī, the concluding verses of Sūrah al-Baqarah, and Sūrah al-Kauthar."

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ: نَزَلَتْ فَاتِحَةُ الْكِتَابِ بِمَكَّةَ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ.[1]

'Alī ﷺ said: "The opening chapter of the Qur'ān [i.e. Sūrah al-Fātiḥah] was revealed in Makkah from a treasure beneath the Throne."

It is a private conversation between a person and his Lord

Hadīth 50

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: قَالَ اللهُ تَعَالَى: قَسَمْتُ الصَّلَاةَ بَيْنِيْ وَبَيْنَ عَبْدِيْ نِصْفَيْنِ وَلِعَبْدِيْ مَا سَأَلَ. فَإِذَا قَالَ الْعَبْدُ ﴿الْحَمْدُ لِلهِ رَبِّ الْعَالَمِيْنَ﴾ قَالَ اللهُ تَعَالَى: حَمِدَنِيْ عَبْدِيْ. وَإِذَا قَالَ: ﴿الرَّحْمَنِ الرَّحِيْمِ﴾ قَالَ اللهُ تَعَالَى: أَثْنَى عَلَيَّ عَبْدِيْ. وَإِذَا قَالَ الْعَبْدُ: ﴿مَالِكِ يَوْمِ الدِّيْنِ﴾ قَالَ اللهُ تَعَالَى: مَجَّدَنِيْ عَبْدِيْ. وَقَالَ مَرَّةً فَوَّضَ إِلَيَّ عَبْدِيْ، وَإِذَا قَالَ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ﴾ قَالَ: هَذَا بَيْنِيْ وَبَيْنَ عَبْدِيْ وَلِعَبْدِيْ مَا سَأَلَ. فَإِذَا قَالَ: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ،

[1] أخرجه الواحدي في أسباب النزول باب القول في سورة الفاتحة، ص 22.

صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ﴾ قَالَ: هَذَا لِعَبْدِيْ وَلِعَبْدِيْ مَا سَأَلَ.[1]

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ said: 'I divided the recitation [of Sūrah al-Fātiḥah] between My self and My servant. And for My servant is whatever he asks for.' When the servant says: "*al-Ḥamdu lillāhi rabbil ʿālamīn*" (all praise is due to Allāh ﷻ), Allāh ﷻ says: "My servant has praised Me." When he says: "*ar-Raḥmān ar-Raḥīm*" (the Beneficent, the Merciful), Allāh ﷻ says: "My servant has exalted Me." When he says: "*Māliki yaumid dīn*" (the master of the day of Judgement), Allāh ﷻ says: "My servant has glorified Me." When he says: "*Iyyāka naʿbudu wa iyyāka nastaʿīn*" (You alone do we worship, and You alone do we ask for help), Allāh ﷻ says: "This is between Me and My servant. And for My servant is whatever he asks for." When he says: "*Ihdinaṣ ṣirāṭ al-mustaqīm, ṣirāṭ al-ladhīna anʿamta ʿalayhim ghayril maghḍūbi ʿalayhim wa laḍ-ḍāllīn*" (Guide us to the straight path. The path of those on whom You have shown Your favour. Not the path of those who earned Your wrath, nor of those who went astray.), Allāh ﷻ says: "This is for My servant, and for My servant is whatever he asks for."

Commentary

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[1] أخرجه مسلم في كتاب الصلاة باب وجوب قراءة الفاتحة في كل ركعة، 1\296، رقم 395.

The meaning of dividing the recitation between Allāh ﷻ and His servant is that half this sūrah contains praising and glorifying Allāh ﷻ, while the other half contains a supplication and an entreaty from the servant [to Allāh ﷻ]. And Allāh ﷻ knows best.

Saying *āmīn* at the end

Hadīth 51

عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا قَالَ الإِمَامُ ﴿غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ﴾ فَقُوْلُوْا: آمِيْنَ، فَإِنَّ الْمَلاَئِكَةَ يَقُوْلُوْنَ آمِيْنَ، وَإِنَّ الإِمَامَ يَقُوْلُ آمِيْنَ، فَمَنْ وَافَقَ تَأْمِيْنُهُ تَأْمِيْنَ الْمَلاَئِكَةَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.[1]

Abū Hurayrah ﷺ narrates that the Prophet ﷺ said: "When the imām says: '*ghayril maghḍūbi ʿalayhim wa laḍ-ḍāllīn*', say: '*āmīn*' because the angels also say '*āmīn*' and so does the imām. If a person's *āmīn* coincides with the *āmīn* of the angels, his past sins are forgiven."

Commentary

Sūrah al-Fātiḥah is a supplication (*duʿā*). The Messenger of Allāh ﷺ ordered his *ummah* to say *āmīn* upon completing the recitation of this sūrah. It is desirable for the imām, the one following the imām and the person performing ṣalāh on his own to say *āmīn* at the end.

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[1] أخرجه البخاري في كتاب الأذان باب جهر المأموم بالتأمين، 2\266، رقم 782.

The jurists differ on the issue of saying the *āmīn* aloud or silently in salāh. There are several opinions in this regard. The most well-known being: (1) Imām ash-Shāfi'ī *raḥimahullāh* and Imām Aḥmad ibn Ḥambal *raḥimahullāh* say that the imām, the one following the imām and the person performing salāh on his own should all say *āmīn* in the silent salāhs [*ẓuhr* and *'aṣr*] and the loud salāhs [*fajr*, *maghrib* and *'ishā*], and that the *āmīn* be said aloud in the loud salāhs. (2) Imām Abū Ḥanīfah *raḥimahullāh* and Imām Mālik *raḥimahullāh* are of the opinion that the *āmīn* be said silently.

The wisdom behind saying the *āmīn* is so that the follower will remain vigilant in his salāh and follow the recitation of the imām with concentration.

Allāh ﷻ responds to the person who says *āmīn*

Hadīth 52

عَنْ أَبِي مُوْسَى الأَشْعَرِيِّ ﷺ قَالَ: عَلَّمَنَا رَسُوْلُ اللهِ ﷺ صَلاَتَنَا وَسُنَّتَنَا فَقَالَ: إِنَّمَا الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوْا، وَإِذَا قَالَ ﴿غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلاَ الضَّآلِّيْنَ﴾ فَقُوْلُوْا: آمِيْنَ يُجِبْكُمُ اللهُ تَعَالَى، وَإِذَا رَكَعَ فَارْكَعُوْا، وَإِذَا رَفَعَ فَارْفَعُوْا، وَإِذَا قَالَ:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُوْلُوْا: رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللهُ لَكُمْ، وَإِذَا سَجَدَ فَاسْجُدُوْا، وَإِذَا رَفَعَ فَارْفَعُوْا، فَإِن الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ.[1]

Abū Mūsā al-Ash'arī ﷺ narrates: The Messenger of Allāh ﷺ taught us our salāh and our Sunnah. He said: "The imām is appointed so that he may be followed. Say the *takbīr* (*Allāhu akbar* – Allāh is the greatest) when he says the *takbīr*. When he says: '*ghayril maghḍūbi 'alayhim wa laḍ-ḍāllīn*', say: '*āmīn*' and Allāh ﷻ will respond to you. Go into *rukū* when he goes, and come up when he comes up. When he says: '*sami Allāhu liman ḥamidah*', say: '*rabbanā lakal ḥamd*', Allāh listens to you. Go into prostration when he goes, and come up when he comes up. The imām has to go into prostration before you and come up before you."

Commentary

The word *āmīn* means: O Allāh! Accept my supplication. The words "Allāh ﷻ will respond to you" mean, Allāh ﷻ will accept your supplication. This is a great encouragement for saying *āmīn*.

This Hadīth makes another significant point: the importance of carrying out the different postures of salāh after the imām and not before him.

Hadīth 53

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[1] أخرجه مسلم مطولا وهذا جزء منه في كتاب الصلاة باب التشهد في الصلاة، 1\303، رقم 404.

The jurists differ on the issue of saying the *āmīn* aloud or silently in salāh. There are several opinions in this regard. The most well-known being: (1) Imām ash-Shāfi'ī *raḥimahullāh* and Imām Aḥmad ibn Ḥambal *raḥimahullāh* say that the imām, the one following the imām and the person performing salāh on his own should all say *āmīn* in the silent salāhs [*ẓuhr* and *'aṣr*] and the loud salāhs [*fajr*, *maghrib* and *'ishā*], and that the *āmīn* be said aloud in the loud salāhs. (2) Imām Abū Ḥanīfah *raḥimahullāh* and Imām Mālik *raḥimahullāh* are of the opinion that the *āmīn* be said silently.

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Hadīth 52

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سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُوْلُوْا: رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللهُ لَكُمْ، وَإِذَا سَجَدَ فَاسْجُدُوْا، وَإِذَا رَفَعَ فَارْفَعُوْا، فَإِن الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ.[1]

Abū Mūsā al-Ash'arī ﷺ narrates: The Messenger of Allāh ﷺ taught us our salāh and our Sunnah. He said: 'The imām is appointed so that he may be followed. Say the *takbīr* (*Allāhu akbar* – Allāh is the greatest) when he says the *takbīr*. When he says: '*ghayril maghḍūbi 'alayhim wa laḍ-ḍāllīn*', say: '*āmīn*' and Allāh ﷻ will respond to you. Go into *rukū* when he goes, and come up when he comes up. When he says: '*sami Allāhu liman ḥamidah*', say: '*rabbanā lakal ḥamd*', Allāh listens to you. Go into prostration when he goes, and come up when he comes up. The imām has to go into prostration before you and come up before you."

Commentary

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Hadīth 53

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[1] أخرجه مسلم مطولا وهذا جزء منه في كتاب الصلاة باب التشهد في الصلاة، 1\303، رقم 404.

عَنْ أَنَسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ مَنْ قَرَأَ ﴿بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ﴾ ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ، ثُمَّ قَالَ: آمِيْنَ، لَمْ يَبْقَ فِي السَّمَاءِ مَلَكٌ مُقَرَّبٌ إِلاَّ اسْتَغْفَرَ لَهُ.[1]

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person reads *bismillāhir raḥmānir raḥīm*, reads Sūrah al-Fātiḥah, and then says *āmīn*, every close angel in the heavens seeks forgiveness for the person."

[1] ذكره الإمام السيوطي في الدر المنثور في آخر تفسير الفاتحة، 1\45، طبعة دار الفكر.

MERITS OF SŪRAH AL-BAQARAH

A person who memorized it is appointed as a leader

Hadīth 54

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: بَعَثَ رَسُوْلُ اللهِ ﷺ بَعْثًا وَهُمْ ذَوُوْا عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنَ الْقُرْآنِ، فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَحْدَثِهِمْ سِنًّا فَقَالَ: مَا مَعَكَ يَا فُلَانُ؟ قَالَ: مَعِيْ كَذَا وَكَذَا وَسُوْرَةُ الْبَقَرَةِ، قَالَ: أَمَعَكَ سُوْرَةُ الْبَقَرَةِ؟ فَقَالَ: نَعَمْ. قَالَ: فَاذْهَبْ فَأَنْتَ أَمِيْرُهُمْ. فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللهِ يَا رَسُوْلَ اللهِ مَا مَنَعَنِيْ أَنْ أَتَعَلَّمَ سُوْرَةَ الْبَقَرَةِ إِلاَّ خَشْيَةَ أَلاَّ أَقُوْمَ بِهَا، فَقَالَ رَسُوْلُ اللهِ ﷺ: تَعَلَّمُوْا الْقُرْآنَ فَاقْرَأُوْهُ وَأَقْرِئُوْهُ، فَإِنَّ مَثَلَ الْقُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا يَفُوْحُ بِرِيْحِهِ كُلَّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِيْ جَوْفِهِ كَمَثَلِ جِرَابٍ وُكِيَ عَلَى مِسْكٍ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ dispatched a delegation comprising a good number of people. He asked them to recite the Qur'ān. He asked each one of them to recite whatever he knew of the Qur'ān. He then came to a person who was the youngest among them. He asked him: "What do you know [of the Qur'ān]?" He replied: "I know such and such chapters and I also know Sūrah al-Baqarah." The Messenger of

[1] أخرجه الترمذي في كتاب فضائل القرآن باب ما جاء في فضل سورة البقرة وآية الكرسي، 5\144، رقم 2876.

Allāh ﷺ asked him: "Do you really know Sūrah al-Baqarah?!" He replied: "Yes." The Messenger of Allāh ﷺ said: "You may go, I am appointing you as their leader." One of the noblemen who was present among them said: "By Allāh, nothing stopped me from learning Sūrah al-Baqarah except my fear of not being able to recite it in the night [*tahajjud*] salāh." The Messenger of Allāh ﷺ said: "Learn the Qur'ān and recite it. Surely the similitude of the Qur'ān for he who learns it and recites it is like that of a vessel which is filled with musk. Its fragrance spreads everywhere. The similitude of he who learns it and lies down to sleep while it is within him [having memorized it], is like that of a vessel sealed with musk."

Commentary

The first part of the Hadīth shows the merit and virtue of memorizing the Qur'ān. The merit of memorizing Sūrah al-Baqarah is also demonstrated. The person who memorized this sūrah was appointed as the leader of this delegation despite his tender age.

This Hadīth shows that the Companions ﷺ used to recite whatever they memorized of the Qur'ān in their salāh. The person who did not memorize Sūrah al-Baqarah abstained from doing so solely because he felt he would not be able to recite it in the night [*tahajjud*] salāh.

The Messenger of Allāh ﷺ mentions a similitude of the Qur'ān: the chest is compared to a vessel

while the Qur'ān therein is compared to musk. If the person recites the Qur'ān, its blessings will spread throughout his house and to all those who hear him reciting. The reader will experience comfort from its recitation and be rewarded for as far as his voice reaches. If he does not recite it, its blessings will neither reach him nor to others.

It is the high point of the Qur'ān

Hadīth 55

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ عَنِ النَّبِيِّ ﷺ: إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَسَنَامُ الْقُرْآنِ سُوْرَةُ الْبَقَرَةِ، وَإِنَّ الشَّيْطَانَ إِذَا سَمِعَ سُوْرَةَ الْبَقَرَةِ تُقْرَأُ خَرَجَ مِنَ الْبَيْتِ الَّذِيْ يُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ.[1]

'Abdullāh ibn Mas'ūd ﷺ narrates that the Prophet ﷺ said: "Everything has a high point, and the high point of the Qur'ān is Sūrah al-Baqarah. When Satan hears Sūrah al-Baqarah recited in a house, he flees from it."

Hadīth 56

عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: إِنَّ لِكُلِّ شَيْءٍ سَنَامًا، وَإِنَّ سَنَامَ الْقُرْآنِ سُوْرَةُ الْبَقَرَةِ، مَنْ قَرَأَهَا فِيْ بَيْتِهِ لَيْلاً لَمْ يَدْخُلِ الشَّيْطَانُ بَيْتَهُ ثَلاَثَ لَيَالٍ، وَمَنْ قَرَأَهَا نَهَارًا لَمْ يَدْخُلِ الشَّيْطَانُ بَيْتَهُ ثَلاَثَةَ أَيَّامٍ.[1]

1أخرجه الحاكم في كتاب فضائل القرآن باب: أخبار في سورة البقرة، 1\561.

Sahl ibn Sa'd ﷺ narrates that the Messenger of Allāh ﷺ said: "Everything has a high point, and the high point of the Qur'ān is Sūrah al-Baqarah. He who recites it in his house at night, Satan will not come to his house for three nights. He who recites it by day, Satan will not come to his house for three days."

Hadīth 57

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: لِكُلِّ شَيْءٍ سَنَامٌ، وَإِنَّ سَنَامَ الْقُرْآنِ سُوْرَةُ الْبَقَرَةِ، وَفِيْهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ، هِيَ آيَةُ الْكُرْسِيِّ.[2]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Everything has a high point, and the high point of the Qur'ān is Sūrah al-Baqarah. In it is a verse which is the leader of the verses of the Qur'ān. It is *Āyatul Kursī*."

It repulses Satan

Hadīth 58

عَنْ أَبِيْ هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: لاَ تَجْعَلُوْا بُيُوْتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِيْ تُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ.[1]

[1] أخرجه ابن حبان في صحيحه، 3\59، رقم 780.

[2] أخرجه الترمذي في كتاب فضائل القرآن باب ما جاء في فضل سورة البقرة وآية الكرسي، 5\145، رقم 2878.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not turn your houses into graveyards. Satan flees from a house in which Sūrah al-Baqarah is recited."

Commentary

There is no remembrance of Allāh ﷻ, recitation of the Qur'ān and other acts of worship in the graves. If such acts are not found in a house, it is like a grave.

Hadīth 59

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: اِقْرَأُوْا سُوْرَةَ الْبَقَرَةِ فِيْ بُيُوْتِكُمْ فَإِنَّ الشَّيْطَانَ لاَ يَدْخُلُ بَيْتًا يُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ.[2]

'Abdullāh ibn Mas'ūd ﷺ said: "Read Sūrah al-Baqarah in your homes because Satan does not enter a house in which Sūrah al-Baqarah is read."

Hadīth 60

عَنْ أَبِي الدَّرْدَاءِ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: تَعَلَّمُوْا الْقُرْآنَ فَوَالَّذِيْ نَفْسِيْ بِيَدِهِ إِنَّ الشَّيْطَانَ لَيَخْرُجُ مِنَ الْبَيْتِ الَّذِيْ يُقْرَأُ فِيْهِ سُوْرَةُ الْبَقَرَةِ.[3]

[1] أخرجه مسلم في كتاب صلاة المسافرين باب استحباب صلاة النافلة في بيته وجوازها في المسجد، 1\539، رقم 780.

[2] أخرجه الحاكم في كتاب فضائل القرآن باب أخبار في فضل سورة البقرة، 1\561.

[3] أخرجه ابن عدي في الكامل في الضعفاء، 6\206.

Abū ad-Dardā' ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Learn the Qur'ān. I take an oath in the name of the Being in whose control is my life, Satan most certainly departs from the house in which Sūrah al-Baqarah is read."

The Prophet ﷺ summoned his Companions ﷺ in its name

Hadīth 61

عَنْ كَثِيْرِ بْنِ عَبَّاسٍ عَنْ أَبِيْهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ وَرَسُوْلُ اللهِ ﷺ عَلَى بَغْلَتِهِ الَّتِيْ أَهْدَاهَا لَهُ الْجُذَامِيُّ، فَلَمَّا وَلَّى الْمُسْلِمُوْنَ قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: يَا عَبَّاسُ! نَادِ قُلْ: يَا أَصْحَابَ السَّمُرَةِ، يَا أَصْحَابَ سُوْرَةِ الْبَقَرَةِ. وَكُنْتُ رَجُلاً صَيِّتًا فَقُلْتُ: يَا أَصْحَابَ السَّمُرَةِ، يَا أَصْحَابَ سُوْرَةِ الْبَقَرَةِ، فَرَجَعُوْا عَطْفَةً كَعَطْفَةِ الْبَقَرَةِ عَلَى أَوْلَادِهَا، وَارْتَفَعَتِ الأَصْوَاتُ وَهُمْ يَقُوْلُوْنَ: مَعْشَرَ الأَنْصَارِ، مَعْشَرَ الأَنْصَارِ، ثُمَّ قَصُرَتِ الدَّعْوَةُ عَلَى ابْنِ الْحَارِثِ بْنِ الْخَزْرَجِ قَالَ: وَتَطَاوَلَ رَسُوْلُ اللهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ فَقَالَ هَذَا حِيْنَ حَمِيَ الْوَطِيْسُ وَهُوَ يَقُوْلُ: قَدَمًا يَا عَبَّاسُ، ثُمَّ أَخَذَ رَسُوْلُ اللهِ ﷺ حَصَيَاتٍ فَرَمَى بِهِنَّ ثُمَّ قَالَ: اِنْهَزَمُوْا وَرَبِّ الْكَعْبَةِ.[1]

Kathīr ibn 'Abbās narrates from his father who said: "I was with the Prophet ﷺ in the battle of Hunayn. The Messenger of Allāh ﷺ was on his donkey which al-Judhāmī[2] had given to him as a gift. When the Muslims fled [from the battlefield], the Messenger of Allāh ﷺ said to me: 'O 'Abbās! Make this announcement: 'O people of the *samurah*[1] tree! O people of Sūrah al-Baqarah!' I had a very loud voice, so I called out: 'O people of the *samurah* tree! O people of Sūrah al-Baqarah![2]' On hearing this call, they rushed back as a cow rushes towards its calf. Voices were raised and they were saying: 'O assembly of Anṣār! O assembly of Anṣār!' The call was then confined to Ibn al-Ḥārith ibn al-Khazraj. The Messenger of Allāh ﷺ raised himself while he was on his donkey and he said: 'The battle has really intensified now.' He was also saying: 'Move forward, O 'Abbās!' The Messenger of Allāh ﷺ took some pebbles and threw them. He then said: 'I take an oath by the Lord of the Ka'bah, they [the unbelievers] have been defeated.'"

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[1] اخرجه مسلم في كتاب الجهاد والسير باب غزوة حنين، 3\1398، رقم 1775.

[2] He is Farwah ibn 'Amr ibn an-Nāfirah. He was appointed as a governor by the Romans over his people, the Banī an-Nāfirah. When the expedition to Tabūk took place, he sent an envoy to the Messenger of Allāh ﷺ informing him of his embracing Islam. He also sent a white donkey as a gift to the Messenger of Allāh ﷺ. When the Romans heard about this, they captured him, took him to Palestine, and crucified him there. May Allāh ﷻ shower His mercy on him, be pleased with him, and bless him with Paradise.

[1] This refers to the tree under which the Bay'ah ar-Riḍwān took place on the occasion of the treaty of Ḥudaybiyah. The people of the *samurah* tree refers to the Companions ﷺ who pledged allegiance to the Messenger of Allāh ﷺ under this tree.

[2] The people of Sūrah al-Baqarah refers to those who read this sūrah and practise on the injunctions which it contains. The injunctions of jihad are also mentioned in this sūrah. It orders the Muslims to wage jihad and to remain steadfast when fighting.

Abū ad-Dardā' ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Learn the Qur'ān. I take an oath in the name of the Being in whose control is my life, Satan most certainly departs from the house in which Sūrah al-Baqarah is read."

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Hadīth 62

عَنْ عُتْبَةَ بْنِ فَرْقَدٍ ﷺ أَنَّ النَّبِيَّ ﷺ رَأَى فِيْ أَصْحَابِهِ تَأَخُّرًا فَنَادَى فِيْهِمْ: يَا أَصْحَابَ سُوْرَةِ الْبَقَرَةِ.[1]

'Utbah ibn Farqad ﷺ narrates that the Prophet ﷺ noticed his Companions ﷺ lagging behind [in the battle of Hunayn], so he called out to them: "O people of Sūrah al-Baqarah."

The angels descend to listen to its recitation

Hadīth 63

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ﷺ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ فِي اللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوْطٌ عِنْدَهُ إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَنَتْ. فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيْبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيْبَهُ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ فِي السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ، فَقَالَ لَهُ: "اِقْرَأْ يَا ابْنَ حُضَيْرٍ، اِقْرَأْ يَا ابْنَ حُضَيْرٍ." قَالَ: فَأَشْفَقْتُ يَا رَسُوْلَ اللهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيْبًا، فَرَفَعْتُ رَأْسِيْ فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِيْ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيْهَا أَمْثَالُ الْمَصَابِيْحِ، فَخَرَجْتُ حَتَّى لاَ أَرَاهَا، قَالَ:

[1] أخرجه الطبراني في المعجم الكبير، 17\133، رقم 328.

"وَتَدْرِيْ مَا ذَاكَ؟" قَالَ: لاَ، قَالَ: "تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى عَنْهُمْ."[1]

Usayd ibn Hudayr ﷺ narrates that he was reciting Sūrah al-Baqarah at night and his horse was tied near him. The horse suddenly became restless. So he stopped reading, and the horse became calm. He began reading again, and the horse became restless. He stopped reading and the horse became calm. He began reading again and the horse became restless. He turned and saw his son, Yahyā, near the horse. He feared the horse attacking him. So he dragged him away from there and looked towards the sky [and saw a canopy which had many lamps on it which were extending up towards the heavens] until he could not see them. He went to the Prophet ﷺ the next morning and related the incident to him. The Messenger of Allāh ﷺ said: "Continue reading, O Ibn Hudayr! Continue reading, O Ibn Hudayr!" He said: "I feared the horse trampling Yahyā who was close to the horse. I raised my head and turned towards it. I then raised my head towards the sky and saw a canopy which had many lamps on it. When I went out, I could not see them." The Messenger of Allāh ﷺ asked: "Do you know what that was?" He replied: "No." He said: "They were angels who had come to listen to your voice. Had you continued reading [till the morning], the

[1] أخرجه البخاري في كتاب فضائل القرآن باب نزول السكينة والملائكة عند قراءة القرآن 9\63، رقم 5018.

Hadīth 62

عَنْ عُتْبَةَ بْنِ فَرْقَدٍ ﷺ أَنَّ النَّبِيَّ ﷺ رَأَى فِيْ أَصْحَابِهِ تَأَخُّرًا فَنَادَى فِيْهِمْ: يَا أَصْحَابَ سُوْرَةِ الْبَقَرَةِ.[1]

'Utbah ibn Farqad ﷺ narrates that the Prophet ﷺ noticed his Companions ﷺ lagging behind [in the battle of Hunayn], so he called out to them: "O people of Sūrah al-Baqarah."

The angels descend to listen to its recitation

Hadīth 63

عَنْ أُسَيْدِ بْنِ حُضَيْرٍ ﷺ قَالَ: بَيْنَمَا هُوَ يَقْرَأُ فِي اللَّيْلِ سُوْرَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوْطٌ عِنْدَهُ إِذْ جَالَتِ الْفَرَسُ، فَسَكَتَ فَسَكَنَتْ. فَقَرَأَ فَجَالَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَ الْفَرَسُ، ثُمَّ قَرَأَ فَجَالَتِ الْفَرَسُ، فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى قَرِيْبًا مِنْهَا فَأَشْفَقَ أَنْ تُصِيْبَهُ، فَلَمَّا اجْتَرَّهُ رَفَعَ رَأْسَهُ فِي السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَصْبَحَ حَدَّثَ النَّبِيَّ ﷺ، فَقَالَ لَهُ: "اِقْرَأْ يَا ابْنَ حُضَيْرٍ، اِقْرَأْ يَا ابْنَ حُضَيْرٍ." قَالَ: فَأَشْفَقْتُ يَا رَسُوْلَ اللهِ أَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيْبًا، فَرَفَعْتُ رَأْسِيْ فَانْصَرَفْتُ إِلَيْهِ، فَرَفَعْتُ رَأْسِيْ إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظُّلَّةِ فِيْهَا أَمْثَالُ الْمَصَابِيْحِ، فَخَرَجْتُ حَتَّى لاَ أَرَاهَا، قَالَ:

[1] أخرجه الطبراني في المعجم الكبير، 17\133، رقم 328.

"وَتَدْرِيْ مَا ذَاكَ؟" قَالَ: لاَ، قَالَ: "تِلْكَ الْمَلاَئِكَةُ دَنَتْ لِصَوْتِكَ، وَلَوْ قَرَأْتَ لأَصْبَحَتْ يَنْظُرُ النَّاسُ إِلَيْهَا، لاَ تَتَوَارَى عَنْهُمْ."[1]

Usayd ibn Hudayr ﷺ narrates that he was reciting Sūrah al-Baqarah at night and his horse was tied near him. The horse suddenly became restless. So he stopped reading, and the horse became calm. He began reading again, and the horse became restless. He stopped reading and the horse became calm. He began reading again and the horse became restless. He turned and saw his son, Yahyā, near the horse. He feared the horse attacking him. So he dragged him away from there and looked towards the sky [and saw a canopy which had many lamps on it which were extending up towards the heavens] until he could not see them. He went to the Prophet ﷺ the next morning and related the incident to him. The Messenger of Allāh ﷺ said: "Continue reading, O Ibn Hudayr! Continue reading, O Ibn Hudayr!" He said: "I feared the horse trampling Yahyā who was close to the horse. I raised my head and turned towards it. I then raised my head towards the sky and saw a canopy which had many lamps on it. When I went out, I could not see them." The Messenger of Allāh ﷺ asked: "Do you know what that was?" He replied: "No." He said: "They were angels who had come to listen to your voice. Had you continued reading [till the morning], the

[1] أخرجه البخاري في كتاب فضائل القرآن باب نزول السكينة والملائكة عند قراءة القرآن 9\63، رقم 5018.

people would have seen the angels in the morning – they would not have hidden from them."

Reciting it at night

Hadīth 64

عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْبَقَرَةِ فِيْ لَيْلَةٍ تُوِّجَ بِهَا تَاجًا فِي الْجَنَّةِ.[1]

'Abd ar-Rahmān ibn al-Aswad said: "Whoever recites Sūrah al-Baqarah in a night shall be made to wear a crown in Paradise by virtue of it."

Hadīth 65

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: مَنْ قَرَأَ فِيْ لَيْلَةٍ سُوْرَةَ الْبَقَرَةِ فَقَدْ أَكْثَرَ وَ أَطْيَبَ.[2]

'Abdullāh ibn Mas'ūd ﷺ said: "Whoever recites Sūrah al-Baqarah in a night has done a lot, and has done well."

The concluding verses of Sūrah al-Baqarah

Hadīth 66

[1] أخرجه الدارمي في كتاب فضائل القرآن باب في فضل سورة البقرة، 2\539، رقم 3388.
[2] أخرجه الطبراني في المعجم الكبير، 9\174، رقم 8671.

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: بَيْنَمَا جِبْرِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلاَّ الْيَوْمَ. فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلاَّ الْيَوْمَ. فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةِ الْكِتَابِ وَخَوَاتِيْمَ سُوْرَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلاَّ أُعْطِيْتَهُ.[1]

Ibn 'Abbās ﷺ narrates: While Jibra'īl ﷺ was sitting with the Prophet ﷺ, he heard a sound from above him. He raised his head and said: "This is a door of the sky which has been opened today. It was never opened prior to this day." An angel then descended from it. Jibra'īl ﷺ said: "This is an angel who has descended to earth, and who never descended prior to this day." The angel then greeted [them] and said: "Take glad tidings of two lights which you have been given. No Prophet before you was given these. They are: the opening chapter of the Book [i.e. Sūrah al-Fātihah] and the concluding verses of Sūrah al-Baqarah. You do not recite a single letter of them without being granted them."

Hadīth 67

[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها باب فضل الفاتحة وخواتيم سورة البقرة، 1\554، رقم 806.

people would have seen the angels in the morning – they would not have hidden from them."

Reciting it at night

Hadīth 64

عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْبَقَرَةِ فِيْ لَيْلَةٍ تُوِّجَ بِهَا تَاجًا فِي الْجَنَّةِ.[1]

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The concluding verses of Sūrah al-Baqarah

Hadīth 66

[1] أخرجه الدارمي في كتاب فضائل القرآن باب في فضل سورة البقرة، 2\539، رقم 3388.
[2] أخرجه الطبراني في المعجم الكبير، 9\174، رقم 8671.

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: بَيْنَمَا جِبْرِيْلُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيْضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلاَّ الْيَوْمَ. فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلاَّ الْيَوْمَ. فَسَلَّمَ وَقَالَ: أَبْشِرْ بِنُوْرَيْنِ أُوْتِيْتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةِ الْكِتَابِ وَخَوَاتِيْمَ سُوْرَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلاَّ أُعْطِيْتَهُ.[1]

Ibn 'Abbās ﷺ narrates: While Jibra'īl ﷺ was sitting with the Prophet ﷺ, he heard a sound from above him. He raised his head and said: "This is a door of the sky which has been opened today. It was never opened prior to this day." An angel then descended from it. Jibra'īl ﷺ said: "This is an angel who has descended to earth, and who never descended prior to this day." The angel then greeted [them] and said: "Take glad tidings of two lights which you have been given. No Prophet before you was given these. They are: the opening chapter of the Book [i.e. Sūrah al-Fātihah] and the concluding verses of Sūrah al-Baqarah. You do not recite a single letter of them without being granted them."

Hadīth 67

[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها باب فضل الفاتحة وخواتيم سورة البقرة، 1\554، رقم 806.

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمواتِ وَالأَرْضَ بِأَلْفَيْ عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُوْرَةَ الْبَقَرَةِ لاَ تُقْرَآنِ فِيْ دَارٍ ثَلاَثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ.

والحاكم إلا أنه قال: وَ لاَ تُقْرَآنِ فِيْ بَيْتٍ فَيَقْرَبُهُ شَيْطَانٌ ثَلاَثَ لَيَالٍ. وقال: صحيح على شرط مسلم.[1]

An-Nu'mān ibn Bashīr ﷺ narrates that the Prophet ﷺ said: "Allāh ﷻ wrote a Book two thousand years before He created the heavens and the earth. From it He revealed two verses with which He concluded Sūrah al-Baqarah. When they are recited for three nights in a house, Satan can never approach that house."

Al-Hākim *rahimahullāh* narrated the above with the following exception: "When they are recited in a house, Satan cannot approach it for three nights."

Hadīth 68

[1] أخرجه الترمذي في سننه 5\159، كتاب فضائل القرآن، باب ما جاء في آخر سورة البقرة، وقال الترمذي: هذا حديث حسن غريب. وأخرجه النسائي في علم اليوم، ص 536. وابن حبان في صحيحه (الإحسان) 2\79. والحاكم في المستدرك 2\560، وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه، ووافقه الذهبي.

عَنْ أَبِيْ ذَرٍّ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: إِنَّ اللهَ خَتَمَ سُوْرَةَ الْبَقَرَةِ بِآيَتَيْنِ أَعْطَانِيْهُمَا مِنْ كَنْزِهِ الَّذِيْ تَحْتَ الْعَرْشِ فَتَعَلَّمُوْهُنَّ وَعَلِّمُوْهُنَّ نِسَاءَكُمْ وَأَبْنَاءَكُمْ فَإِنَّهُمَا صَلاَةٌ وَقُرْآنٌ وَدُعَاءٌ.[1]

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ concluded Sūrah al-Baqarah with two verses which He gave to me from His treasure which is beneath the Throne. Learn them and teach them to your women and children. They are certainly a prayer, a recitation and a supplication."

Hadīth 69

عَنْ أَبِيْ مَسْعُوْدٍ الْبَدْرِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَرَأَ بِالآيَتَيْنِ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ فِيْ لَيْلَةٍ كَفَتَاهُ.[2]

Abū Mas'ūd al-Badrī ﷺ narrates that the Prophet ﷺ said: "He who recites two verses from the end of Sūrah al-Baqarah in a night, they will suffice him."

Commentary

There are several explanations to the words "they will suffice him": (1) They will take the place of his

[1] أخرجه الحاكم في المستدرك 1\562، وقال هذا حديث صحيح على شرط البخاري ولم يخرجاه. وقال الذهبي: معاوية لم يحتج به البخاري.

[2] أخرجه البخاري في صحيحه 9\55، كتاب فضائل القرآن، باب فضل سورة البقرة. ومسلم في صحيحه 1\554، كتاب صلاة المسافرين، باب فضل الفاتحة وخواتيم البقرة.

spending the night in worship. (2) They will protect him from every Satan in that night. (3) They will protect him from all calamities in that night. (4) They are sufficient for him as a virtue, and sufficient for him as a recompense and a reward. And Allāh ﷻ knows best.

MERITS OF SŪRAH AL-BAQARAH AND ĀL 'IMRĀN

They shall shade a person on the day of Resurrection

Hadīth 70

عَنْ أَبِيْ أُمَامَةَ الْبَاهِلِيِ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ قَالَ: اِقْرَأُوا الْقُرْآنَ، فَإِنَّهُ يَأْتِيْ يَوْمَ الْقِيَامَةِ شَفِيْعًا لأَصْحَابِهِ، اِقْرَأُوا الزَّهْرَاوَيْنِ، الْبَقَرَةَ وَسُوْرَةَ آلِ عِمْرَانَ، فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غُمَّامَتَانِ، أَوْ كَأَنَّهُمَا غَيَايَتَانِ، أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَّافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا، اِقْرَأُوْا سُوْرَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ، وَلاَ تَسْتَطِيْعُهَا الْبَطَلَةُ.[1]

Abū Umāmah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Recite the Qur'ān for it will come on the day of Resurrection as an intercessor for its companions. Recite the two luminous sūrahs: al-Baqarah and Āl 'Imrān for they shall certainly come on the day of Resurrection like two clouds, like two canopies or like two sections of a bird whose wings are spread out in flight. They shall advocate on behalf of their companions. Recite Sūrah al-Baqarah because adopting it is a source of blessing and abandoning it is a source of remorse. And the magicians are unable to overpower it."

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[1] أخرجه مسلم في صحيحه 1\553، كتاب صلاة المسافرين، باب فضل قراءة القرآن وسورة البقرة.

Imām Muslim *raḥimahullāh* also related it in similar words from the Ḥadīth of an-Nawās ibn Sam'ān. Al-Ḥākim *raḥimahullāh* narrated a shorter version of it from the Ḥadīth of Buraydah. The words of his narration are: "Learn al-Baqarah and Āl 'Imrān for they are two luminous [sūrahs] which shall shade their companions on the day of Resurrection like two clouds, like two canopies or like two sections of a bird whose wings are spread out in flight."[1]

Commentary

The Messenger of Allāh ﷺ encourages us to read the Qur'ān and explains the benefits of it, viz. the Qur'ān shall intercede on behalf of the one who reads it, and its intercession will be accepted. After encouraging us to read the Qur'ān in general, he makes specific reference to Sūrahs al-Baqarah and Āl 'Imrān because of certain peculiarities which they have and which are not found in other sūrahs. They are referred to as two luminous sūrahs because of the many luminous injunctions which they contain, and the lofty and beautiful names of Allāh ﷻ which are mentioned in them.

The additional benefit of Sūrah al-Baqarah is that magicians cannot have any influence on the person who recites it.

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[1] أخرجه مسلم في صحيحه 1\554، كتاب صلاة المسافرين، باب فضل قراءة القرآن وسورة البقرة. والحاكم في المستدرك 1\560، وقال: هذا حديث صحيح على شرط مسلم و لم يخرجاه، ووافقه الذهبي.

They contain the greatest name of Allāh

Ḥadīth 71

عَنْ أَبِيْ أُمَامَةَ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: اِسْمُ اللهِ الأَعْظَمُ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ فِيْ سُوَرٍ ثَلاَثٍ: فِي الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ، يَعْنِيْ: اَلْحَيُّ الْقَيُّوْمُ.[1]

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "The greatest name of Allāh which – if He is called by, He responds – are in three sūrahs: al-Baqarah, Āl 'Imrān and Ṭā Hā. The name is *al-Ḥayy al-Qayyūm* (the Living, the Sustaining)."

Ḥadīth 72

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدَ أَنَّ النَّبِيَّ ﷺ قَالَ: اِسْمُ اللهِ الأَعْظَمُ فِيْ هَاتَيْنِ الآيَتَيْنِ ﴿وَإِلَهُكُمْ إِلَهٌ وَّاحِدٌ لاَ إِلَهَ إِلاَّ هُوَ الرَّحْمٰنُ الرَّحِيْمُ﴾ وَفَاتِحَةُ آلِ عِمْرَانَ: ﴿الٓمٓ، اللهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾.[2]

Asmā' bint Yazīd *raḍiyallāhu 'anhā* narrates that the Prophet ﷺ said: "The greatest name of Allāh ﷻ is in these two verses: 'Your deity is one deity, there is none worthy of worship but He. He is the Beneficent, the Merciful.' And the opening verses of Āl 'Imrān: 'Alif. Lām. Mīm. Allāh – there is none worthy of worship but He, the Living, the Sustaining."

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[1] أخرجه الفريابي في فضائل القرآن، ص 157، رقم 47.

[2] أخرجه أبو داؤد في كتاب الصلاة، باب الدعاء، 2\81، رقم 1496.

Hadīth 73

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ أَنَّهُ قَرَأَ رَجُلٌ عِنْدَهُ سُوْرَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ فَقَالَ: زَأْتَ سُوْرَتَيْنِ فِيْهِمَا اِسْمُ اللهِ الأَعْظَمُ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أَعْطَى.[1]

A person read Sūrahs al-Baqarah and Āl ʿImrān to ʿAbdullāh ibn Masʿūd ﷺ, so the latter said to him: "You read two sūrahs which contain the greatest name of Allāh. If He is called by it, He responds; and if He is asked by it, He gives."

The one who reads them is free from hypocrisy

Hadīth 74

عَنْ سَعِيْدِ بْنِ عَبْدِ الْعَزِيْزِ التَّنُوْخِيِّ أَنَّ يَزِيْدَ بْنَ الأَسْوَدِ الْجُرَشِيَّ كان يُحَدِّثُ: أَنَّهُ مَنْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ فِيْ يَوْمٍ بَرِئَ مِنَ النِّفَاقِ حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهُمَا فِي لَيْلَةٍ بَرِئَ مِنَ النِّفَاقِ حَتَّى يُصْبِحَ. قَالَ: فَكَانَ يَقْرَؤُهَا كُلَّ يَوْمٍ وَكُلَّ لَيْلَةٍ سِوَى جُزْئِهِ.[2]

Saʿīd ibn ʿAbd al-ʿAzīz at-Tanūkhī narrates that Yazīd ibn al-Aswad al-Jurashī used to say: "The person who recites Sūrahs al-Baqarah and Āl

[1] أخرجه الدارمي في كتاب فضائل القرآن باب فضل سورة البقرة وآل عمران، 2\543، رقم 3393.

[2] أخرجه أبو عبيد في فضائل القرآن باب فضل سورة البقرة وآل عمران والنساء، ص 127. وذكره السيوطي في الدر المنثور في أول تفسير سورة البقرة، 1\49، طبعة دار الفكر.

ʿImrān during the day shall be free from hypocrisy till the night. The person who recites them at night shall be free from hypocrisy till the morning." He said: "And so, he used to read them every day and night in addition to his normal recitation."

The one who reads them in the night salāh

Hadīth 75

عَنِ ابْنِ مَسْعُوْدٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَا خَيَّبَ اللهُ امْرَءًا قَامَ فِيْ جَوْفِ اللَّيْلِ فَافْتَتَحَ سُوْرَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ، وَنِعْمَ كَنْزَ الْمَرْءِ الْبَقَرَةُ وَآلُ عِمْرَانَ.[1]

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will never destroy a person who stands up in the middle of the night [for salāh] and reads Sūrah al-Baqarah and Āl ʿImrān. Al-Baqarah and Āl ʿImrān are excellent treasures for a person."

[1] أخرجه الطبراني في المعجم الأوسط 2\214، رقم 1772.

MERITS OF SŪRAH AL-BAQARAH, ĀL 'IMRĀN AND AN-NISĀ'

The Prophet ﷺ used to read them in the night ṣalāh

Hadīth 76

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ ﷺ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقَرَةَ، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ مَضَى، فَقُلْتُ: يُصَلِّيْ بِهَا فِيْ رَكْعَةٍ فَمَضَى، فَقُلْتُ: يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلاً، إِذَا مَرَّ بِآيَةٍ فِيْهَا تَسْبِيْحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ، فَجَعَلَ يَقُوْلُ: سُبْحَانَ رَبِّيَ الْعَظِيْمِ، فَكَانَ رُكُوْعُهُ نَحْوًا مِنْ قِيَامِهِ، ثُمَّ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ طَوِيْلاً قَرِيْبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيَ الأَعْلَى، فَكَانَ سُجُوْدُهُ قَرِيْبًا مِنْ قِيَامِهِ.[1]

Ḥudhayfah ibn al-Yamān ﷺ narrates: "I offered ṣalāh with the Messenger of Allāh ﷺ one night. He commenced reciting Sūrah al-Baqarah. I thought he will go into *rukūʿ* (the bowing posture) after reciting 100 verses. But he continued reciting. I thought he will recite the entire sūrah in one *rakʿat*. But he continued. I thought he will go into *rukūʿ* at the end of the sūrah. He then started with Sūrah an-Nisā' and read the entire sūrah. He then started with Sūrah Āl 'Imrān and read the entire sūrah. His recitation was unhurried.

[1] أخرجه مسلم في كتاب صلاة المسافرين، باب تطويل القراءة في صلاة الليل، 1\536، رقم 772.

When he recited a verse which contained glorification, he glorified [Allāh ﷻ]. When he recited a verse of begging, he begged [from Allāh ﷻ]. When he recited a verse of seeking refuge, he sought refuge [in Allāh ﷻ]. He then went into *rukūʿ* and said: سُبْحَانَ رَبِّيَ الْعَظِيْمِ (glory be to my Lord, the Mighty). The duration of his *rukūʿ* was similar to his standing posture. He then said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ (Allāh heard the one who praised Him. O our Lord! All praise is due to You). He then remained standing for a long while. It was close to the duration of his *rukūʿ*. He then went into prostration and said: سُبْحَانَ رَبِّيَ الأَعْلَى (glory be to my Lord, the Most High). The duration of his prostration was close to his standing posture."

Hadīth 77

عَنْ مُسْلِمِ بْنِ مِخْرَاقٍ قَالَ: قُلْتُ لِعَائِشَةَ: يَا أُمَّ الْمُؤْمِنِيْنَ إِنَّ نَاسًا يَقْرَأُ أَحَدُهُمُ الْقُرْآنَ فِيْ لَيْلَةٍ مَرَّتَيْنِ أَوْ ثَلاَثًا. فَقَالَتْ: أُولَئِكَ قَرَأُوْا وَلَمْ يَقْرَأُوْا. كَانَ رَسُوْلُ اللهِ ﷺ يَقُوْمُ اللَّيْلَةَ التَّمَامَ فَيَقْرَأُ سُوْرَةَ الْبَقَرَةِ، وَسُوْرَةَ آلَ عِمْرَانَ، وَسُوْرَةَ النِّسَاءِ، لاَ يَمُرُّ بِآيَةٍ فِيْهَا اسْتِبْشَارٌ إِلاَّ دَعَا اللهَ وَرَغِبَ، وَلاَ يَمُرُّ بِآيَةٍ فِيْهَا تَخْوِيْفٌ إِلاَّ دَعَا اللهَ وَاسْتَعَاذَ.[1]

Muslim ibn Mikhrāq narrates: I said to 'Ā'ishah *raḍiyallāhu ʿanhā*: "O mother of the believers! Some people read the entire Qur'ān two or three

[1] أخرجه أحمد، 6\119.

times in one night." She said: "They have read but not really read [with concentration and deliberation]. The Messenger of Allāh ﷺ used to perform salāh the entire night and would read Sūrah al-Baqarah, Sūrah Āl 'Imrān and Sūrah an-Nisā'. When he read any verse of glad tidings, he supplicated to Allāh ﷻ and desired good. When he read any verse of warning, he supplicated to Allāh ﷻ and sought refuge."

The one who reads them is recorded among the devoted servants

Hadīth 78

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ مَنْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ فِيْ لَيْلَةٍ كُتِبَ مِنَ الْقَانِتِيْنَ.[1]

'Umar ibn al-Khaṭṭāb ﷺ said: "The person who reads al-Baqarah, Āl 'Imrān and an-Nisā' in one night shall be recorded among the devoted servants [of Allāh ﷻ]."

[1] أخرجه أبو عبيد في فضائل القرآن، ص 27. وأخرجه البيهقي في شعب الإيمان، 2\468، رقم 2424.

Sūrah an-Nisā' enumerates many major sins

Hadīth 79

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ أَنَّهُ سُئِلَ عَنِ الْكَبَائِرِ فَقَالَ: مَا بَيْنَ أَوَّلِ سُوْرَةِ النِّسَاءِ إِلَى رَأْسِ الثَّلَاثِيْنَ.[1]

'Abdullāh ibn Mas'ūd ﷺ was asked about major sins so he said: "Read the first thirty verses of Sūrah an-Nisā'."

Commentary

Allāh ﷻ enumerates several major sins in this sūrah. He orders us to abstain from these sins and promises us forgiveness and mercy if we abstain from them. He says: "If you continually abstain from those things which are major from among the sins, We shall forgive you your minor sins and enter you in a place of honour." (Sūrah an-Nisā', 4: 31)

[1] أخرجه البزار في مسنده، 4\337، رقم 1532.

MERITS OF THE SEVEN LENGTHY SŪRAHS

Which are the seven lengthy sūrahs

The *'ulamā'* say: The sūrahs of the Qur'ān can be divided into four categories: *aṭ-ṭūl* (the lengthy sūrahs), *al-mi'ūn* (those which have more than 100 verses, *al-mathānī* (those which have less than 100 verses but are not included among the *mufaṣṣal*), and *al-mufaṣṣal* (the short sūrahs).

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Imām az-Zarkashī *raḥimahullāh* said: "The seven lengthy sūrahs commence with al-Baqarah and end with Barā'ah [Sūrah at-Taubah] because they used to count al-Anfāl and Barā'ah as one sūrah. These two sūrahs are not separated [by *Bismillāh...*] because they were both revealed in reference to the battles of the Messenger of Allāh ﷺ. They are named *aṭ-ṭūl* because they are lengthy.... It is related that Sa'īd ibn Jubayr enumerated the seven lengthy sūrahs as follows:

al-Baqarah, Āl 'Imrān, an-Nisā', al-Mā'idah, al-An'ām, al-A'rāf and Yūnus."[1]

Imām as-Suyūṭī *raḥimahullāh* said: "The seven lengthy sūrahs commence with al-Baqarah and end with Barā'ah, as stated by a group of scholars."[2] Sa'īd ibn Jubayr said: "Sūrah Yūnus is the seventh [of the lengthy sūrahs]." With regard to this verse: "seven of the oft-repeated..." Sa'īd ibn Jubayr said: "The seven lengthy sūrahs are: al-Baqarah, Āl 'Imrān, an-Nisā', al-Mā'idah, al-An'ām, al-A'rāf and Yūnus."[3]

Aṭ-Ṭībī said: "Sūrah al-Anfāl and at-Taubah are counted as one sūrah, and the seven lengthy sūrahs end with it [i.e. with Sūrah at-Taubah]." It was then said: "The seven lengthy sūrahs are al-Baqarah and Barā'ah, and whatever lies between these two." This is the well-known opinion.

Abū Ja'far an-Nuḥās said: "The preferred opinion is that the compilation of the sūrahs in this sequence – i.e. the sequence of the Qur'ān – was done by the Messenger of Allāh ﷺ based on the Ḥadīth of Wāthilah: 'I was given the seven lengthy sūrahs in place of the Taurāh.' He said: "This Ḥadīth shows that the sequence of the Qur'ān

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[1] البرهان في علوم القرآن للإمام الزركشي، 1\244.

[2] الإتقان في علوم القرآن للإمام السيوطي، 1\63.

[3] أخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن، فصل في فضائل السور الآيات ذكر السبع الطوال، 2\466، رقم 2418.

was taken from the Prophet ﷺ and it was from his time."

Al-Kurmānī *raḥimahullāh* said in *al-Burhān*: "The arrangement of the sūrahs in this way is the same as their arrangement by Allāh ﷻ in the Preserved Tablet (al-Lauḥ al-Maḥfūẓ). And this is how the Messenger of Allāh ﷺ used to recite it every year to Jibra'īl ﷺ whatever of the revelation which he received till then, and this is how he read it to him twice in the year in which he passed away."

The one who learns the first seven sūrahs is an *'ālim*

Hadīth 80

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ أَخَذَ السَّبْعَ الأَوَّلَ مِنَ الْقُرْآنِ فَهُوَ حَبْرٌ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "The person who learns the first seven sūrahs of the Qur'ān is an *'ālim*."

[1] أخرجه أحمد في المسند، 6\82.

The seven lengthy sūrahs in place of the Taurāh

Hadīth 81

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Commentary

The Prophet ﷺ mentions Allāh's favour on him and his *ummah* – Allāh ﷻ gave him something which He did not give to any Prophet before him. Allāh ﷻ revealed to Muḥammad ﷺ the Qur'ān which equals many of the previous Books and is more than them as well. The Qur'ān does not equal the Taurāh alone or the Injīl alone, rather it equals the Taurāh, Injīl and Zabūr – and surpasses all of them altogether.

Allāh ﷻ made the Qur'ān a *muhaymin* over all the other Books. Allāh ﷻ says: "To you We revealed the true Book, as a verifier of the previous books

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

and as a *muhaymin* of their themes." (Sūrah al-Mā'idah, 5: 48) The word *muhaymin* has several meanings: trustworthy, supreme, ruler, protector and custodian. In all these meanings, it is correct to say that the Qur'ān is a *muhaymin* over the previous books. The trust of Allāh that was placed in the Taurāh and Injīl is protected to a greater extent in the Qur'ān, in which no treachery was done. As for some of the subsidiary matters that were mentioned in those Books for their respective times or for those specific people, these were abrogated by the Qur'ān. Facts which were incomplete were completed to perfection by the Qur'ān. Sections which were not important for this time were totally disregarded.

Allāh ﷻ gave to the Prophet ﷺ the seven lengthy sūrahs in place of the Taurāh – the book which was revealed to Mūsā ﷺ. The seven lengthy sūrahs commence with Sūrah al-Baqarah and end with Sūrah at-Taubah.

Allāh ﷻ gave him the *mi'ayn* in place of the Zabūr – the book which was given to Dā'ūd ﷺ. The *mi'ayn* are the sūrahs which come after the seven lengthy sūrahs. They are called *mi'ayn* because each one of them have over 100 verses. They are sūrahs: Yūnus, Hūd, Yūsuf, an-Nahl, al-Isrā', al-Kahf, Tā Hā, al-Ambiyā', al-Mu'minūn, ash-Shu'arā' and as-Sāffāt.

Allāh ﷻ gave him the *mathānī* in place of the Injil – the book which was given to 'Īsā ﷺ. The *mathānī* refer to the sūrahs which have less than

100 verses but are not included among the *mufassal*. They are named *mathānī* because they are repeated more often than the *tiwāl* and the *mi'ayn*. It is said that they are named *mathānī* because of the parables and lessons which are repeated in them. It is also said that they are named such because of the stories which are repeated in them.

The following are the *mathānī* sūrahs: al-Anfāl, ar-Ra'd, Ibrāhīm, al-Hijr, Maryam, al-Hajj, an-Nūr, al-Furqān, an-Naml, al-Qasas, al-'Ankabūt, ar-Rūm, Luqmān, as-Sajdah, al-Ahzāb, Saba', Fātir, Yā Sīn, Sād, az-Zumar, Ghāfir, Fussilat, ash-Shūrā, az-Zukhruf, ad-Dukhān, al-Jāthiyah, al-Ahqāf, Muhammad, al-Fath, and al-Hujurāt.

The Prophet ﷺ was given superiority over all the other Prophets through the *mufassal*. These are the sūrahs which come after the *mathānī*. They are named *mufassal* (clearly separated) because of the many *Bismillāhs...* which separate one sūrah from the other. It is said that they are named *mufassal* because of the very few abrogated (*mansūkh*) verses which they contain. This is the reason for their being referred to as *muhkam* (firmly established, clear in meaning). Imām Bukhārī *rahimahullāh* narrates that Sa'īd ibn Jubayr said: "The sūrahs which you refer to as *mufassal* are *muhkam*." Sa'īd ibn Jubayr also narrates from Ibn 'Abbās ﷺ who said: "I memorized the *muhkam* in the era of the

Messenger of Allāh ﷺ." I asked him: "What is the *muḥkam*?" He replied: "The *mufaṣṣal*."[1] It commences with Sūrah Qāf and continues till the end of the Qur'ān.[2]

Hadīth 82

عَنْ أَبِي أُمَامَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: آتَانِيْ رَبِّيْ السَّبْعَ الطِّوَالَ مَكَانَ التَّوْرَاةِ، وَالْمِئِيْنَ مَكَانَ الإِنْجِيْلِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[3]

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "My Lord gave me the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Hadīth 83

عَنْ أَبِيْ قِلَابَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أُعْطِيْتُ السَّبْعَ مَكَانَ التَّوْرَاةِ، وَأُعْطِيْتُ الْمَثَانِيَ مَكَانَ الإِنْجِيْلِ، وَأُعْطِيْتُ الْمِئِيْنَ مَكَانَ الزَّبُوْرِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[4]

Abū Qilābah narrates that the Prophet ﷺ said: "I was given the seven [lengthy sūrahs] in place of the Taurāh, I was given the *mathānī* in place of

[1] أخرجه البخاري في كتاب فضائل القرآن باب تعليم الصبيان القرآن، 9\83، رقم 5035، 5036.
[2] الإتقان في علوم القرآن للإمام السيوطي، 1\62، والبرهان في علوم القرآن للإمام الزركشي، 1\244، وشعب الإيمان للإمام البيهقي، 2\466، والسنن الصغير، 1\272، وجامع البيان عن تأويل آي القرآن لابن جرير الطبري، 1\45.
[3] أخرجه الطبراني في المعجم الكبير، 8\308، رقم 8003.
[4] أخرجه ابن الضريس في فضائل القرآن، باب فضل فاتحة الكتاب، ص82، رقم 157.

the Injīl, I was given the *mi'ayn* in place of the Zabūr, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Hadīth 84

عَنْ أَبِي الْجَلَدِ قَالَ: أُنْزِلَتْ صُحُفُ إِبْرَاهِيْمَ فِيْ أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِستٍّ خَلَوْنَ مِنْ رَمَضَانَ، وَأُنْزِلَ الزَّبُوْرُ لاِثْنَتَيْ عَشْرَةَ خَلَوْنَ مِنْ رَمَضَانَ، وَأُنْزِلَ الْقُرْآنُ لأَرْبَعٍ وَّعِشْرِيْنَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ، وَذُكِرَ لَنَا أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: أُعْطِيْتُ السَّبْعَ الطِّوَالَ مَكَانَ التَّوْرَاةِ، وَأُعْطِيْتُ الْمِئِيْنَ مَكَانَ الإِنْجِيْلِ، وَأُعْطِيْتُ الْمَثَانِيَ مَكَانَ الزَّبُوْرِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Abū al-Jalad said: "The Scriptures of Ibrāhīm were revealed on the 1st of Ramaḍān, the Taurāh was revealed on the 6th of Ramaḍān, the Zabūr was revealed on the 12th of Ramaḍān, and the Qur'ān was revealed on the 24th of Ramaḍān. It was related to us that the Prophet of Allāh ﷺ said: 'I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Injīl, the *mathānī* in place of the Zabūr, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

[1] أخرجه ابن الضريس في فضائل القرآن، ص 74، رقم 127. وذكره السيوطي في الدر المنثور في تفسير سورة البقرة، 1\456، طبعة دار الفكر.

Messenger of Allāh ﷺ." I asked him: "What is the *muḥkam*?" He replied: "The *mufaṣṣal*."[1] It commences with Sūrah Qāf and continues till the end of the Qur'ān.[2]

Hadīth 82

عَنْ أَبِي أُمَامَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: آتَانِيْ رَبِّيْ السَّبْعَ الطِّوَالَ مَكَانَ التَّوْرَاةِ، وَالْمِئِيْنِ مَكَانَ الإِنْجِيْلِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[3]

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "My Lord gave me the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Hadīth 83

عَنْ أَبِيْ قِلَابَةَ عَنِ النَّبِيِّ ﷺ قَالَ: أُعْطِيْتُ السَّبْعَ مَكَانَ التَّوْرَاةِ، وَأُعْطِيْتُ الْمَثَانِيَ مَكَانَ الإِنْجِيْلِ، وَأُعْطِيْتُ الْمِئِيْنَ مَكَانَ الزَّبُوْرِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[4]

Abū Qilābah narrates that the Prophet ﷺ said: "I was given the seven [lengthy sūrahs] in place of the Taurāh, I was given the *mathānī* in place of

[3] أخرجه البخاري في كتاب فضائل القرآن، باب تعليم الصبيان القرآن، 9\83، رقم 5035، 5036.

[2] الإتقان في علوم القرآن للإمام السيوطي، 1\62، والبرهان في علوم القرآن للإمام الزركشي، 1\244، وشعب الإيمان للإمام البيهقي، 2\466، والسنن الصغير، 1\272، وجامع البيان عن تأويل آي القرآن لابن جرير الطبري، 1\45.

[3] أخرجه الطبراني في المعجم الكبير، 8\308، رقم 8003.

[4] أخرجه ابن الضريس في فضائل القرآن، باب فضل فاتحة الكتاب، ص82، رقم 157.

the Injīl, I was given the *mi'ayn* in place of the Zabūr, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Hadīth 84

عَنْ أَبِي الْجَلَدِ قَالَ: أُنْزِلَتْ صُحُفُ إِبْرَاهِيْمَ فِيْ أَوَّلِ لَيْلَةٍ مِنْ رَمَضَانَ، وَأُنْزِلَتِ التَّوْرَاةُ لِستٍّ خَلَوْنَ مِنْ رَمَضَانَ، وَأُنْزِلَ الزَّبُوْرُ لاِثْنَتَيْ عَشْرَةَ خَلَوْنَ مِنْ رَمَضَانَ، وَأُنْزِلَ الْقُرْآنُ لأَرْبَعٍ وَّعِشْرِيْنَ لَيْلَةً خَلَتْ مِنْ رَمَضَانَ، وَذُكِرَ لَنَا أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: أُعْطِيْتُ السَّبْعَ الطِّوَالَ مَكَانَ التَّوْرَاةِ، وَأُعْطِيْتُ الْمِئِيْنَ مَكَانَ الإِنْجِيْلِ، وَأُعْطِيْتُ الْمَثَانِيَ مَكَانَ الزَّبُوْرِ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

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[1] أخرجه ابن الضريس في فضائل القرآن، ص 74، رقم 127. وذكره السيوطي في الدر المنثور في تفسير سورة البقرة، 1\456، طبعة دار الفكر.

MERITS OF SŪRAH AL-MĀ'IDAH

Hadīth 85

عَنْ مُجَاهِدٍ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلِّمُوْا رِجَالَكُمْ سُوْرَةَ الْمَائِدَةِ وَعَلِّمُوْا نِسَائَكُمْ سُوْرَةَ النُّوْرِ.[1]

Mujāhid *raḥimahullāh* narrates that the Messenger of Allāh ﷺ said: "Teach Sūrah al-Mā'idah to your men and Sūrah an-Nūr to your women."

Hadīth 86

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا فَقَالَتْ: هَلْ تَقْرَأُ سُوْرَةَ الْمَائِدَةِ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَتْ: فَإِنَّهَا آخِرُ سُوْرَةٍ نُزِلَتْ، فَمَا وَجَدْتُمْ فِيْهَا مِنْ حَلَالٍ فَاسْتَحِلُّوْهُ، وَمَا وَجَدْتُمْ فِيْهَا مِنْ حَرَامٍ فَحَرِّمُوْهُ، وَسَأَلْتُهَا عَنْ خُلُقِ رَسُوْلِ اللهِ ﷺ فَقَالَتْ: الْقُرْآنُ.[2]

Jubayr ibn Nufayr narrates: "I went to 'Ā'ishah *raḍiyallāhu 'anhā* and she asked me: 'Do you read Sūrah al-Mā'idah?' I replied: 'Yes.' She said: 'It was the last sūrah to be revealed. You should therefore consider to be lawful whatever lawful is mentioned therein, and consider to be unlawful whatever unlawful is mentioned therein.' I asked

[1] أخرجه البيهقي في شعب الإيمان، 2\469، رقم 2428.
[2] أخرجه أحمد في المسند، 6\188.

her about the character of the Messenger of Allāh ﷺ and she said: '[His character] was the Qur'ān.'"

Hadīth 87

عَنْ عَطِيَّةَ بْنِ قَيْسٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمَائِدَةُ مِنْ آخِرِ الْقُرْآنِ تَنْزِيْلاً، فَأَحِلُّوْا حَلاَلَهَا وَحَرِّمُوْا حَرَامَهَا.[1]

'Aṭīyyah ibn Qays narrates that the Messenger of Allāh ﷺ said: "Al-Mā'idah was the last of the Qur'ān to be revealed. Consider its lawful to be lawful, and its unlawful to be unlawful."

Hadīth 88

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ قَالَ: آخِرُ سُوْرَةٍ أُنْزِلَتْ الْمَائِدَةُ.[2]

'Abdullāh ibn 'Amr ﷺ said: "Al-Mā'idah was the last sūrah to be revealed."

Hadīth 89

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنِّيْ لآخِذَةٌ بِزِمَامِ الْعَضْبَاءِ نَاقَةِ رَسُوْلِ اللهِ ﷺ إِذْ نَزَلَتْ عَلَيْهِ الْمَائِدَةُ كُلُّهَا، وَكَادَتْ مِنْ ثِقْلِهَا تَدُقُّ عَضُدُ النَّاقَةِ.[3]

Asmā' bint Yazīd *raḍiyallāhu 'anhā* said: "I was holding the reins of al-'Aḍbā' – the camel of the

[1] أخرجه أبو عبيد في فضائل القرآن، ص 128.
[2] أخرجه الترمذي في كتاب التفسير، باب سورة المائدة، 5\243، رقم 3063.
[3] أخرجه أحمد في المسند، 6\455.

MERITS OF SŪRAH AL-MĀ'IDAH

Hadīth 85

عَنْ مُجَاهِدٍ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلِّمُوْا رِجَالَكُمْ سُوْرَةَ الْمَائِدَةِ وَعَلِّمُوْا نِسَائَكُمْ سُوْرَةَ النُّوْرِ.[1]

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Hadīth 86

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Jubayr ibn Nufayr narrates: "I went to 'Ā'ishah *raḍiyallāhu 'anhā* and she asked me: 'Do you read Sūrah al-Mā'idah?' I replied: 'Yes.' She said: 'It was the last sūrah to be revealed. You should therefore consider to be lawful whatever lawful is mentioned therein, and consider to be unlawful whatever unlawful is mentioned therein.' I asked

[1] أخرجه البيهقي في شعب الإيمان، 2\469، رقم 2428.
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her about the character of the Messenger of Allāh ﷺ and she said: '[His character] was the Qur'ān.'"

Hadīth 87

عَنْ عَطِيَّةَ بْنِ قَيْسٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اَلْمَائِدَةُ مِنْ آخِرِ الْقُرْآنِ تَنْزِيْلاً، فَأَحِلُّوْا حَلاَلَهَا وَحَرِّمُوْا حَرَامَهَا.[1]

'Aṭīyyah ibn Qays narrates that the Messenger of Allāh ﷺ said: "Al-Mā'idah was the last of the Qur'ān to be revealed. Consider its lawful to be lawful, and its unlawful to be unlawful."

Hadīth 88

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ قَالَ: آخِرُ سُوْرَةٍ أُنْزِلَتْ الْمَائِدَةُ.[2]

'Abdullāh ibn 'Amr ﷺ said: "Al-Mā'idah was the last sūrah to be revealed."

Hadīth 89

عَنْ أَسْمَاءَ بِنْتِ يَزِيْدٍ رَضِيَ اللهُ عَنْهَا قَالَتْ: إِنِّيْ لآخِذَةٌ بِزِمَامِ الْعَضْبَاءِ نَاقَةِ رَسُوْلِ اللهِ ﷺ إِذْ نَزَلَتْ عَلَيْهِ الْمَائِدَةُ كُلُّهَا، وَكَادَتْ مِنْ ثِقْلِهَا تَدُقُّ عَضُدُ النَّاقَةِ.[3]

Asmā' bint Yazīd *raḍiyallāhu 'anhā* said: "I was holding the reins of al-'Aḍbā' – the camel of the

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[2] أخرجه الترمذي في كتاب التفسير، باب سورة المائدة، 5\243، رقم 3063.
[3] أخرجه أحمد في المسند، 6\455.

Messenger of Allāh ﷺ - when the entire Sūrah al-Mā'idah came down to him. The forelegs of the camel were on the verge of breaking because of the weight of this sūrah."

Commentary

These Aḥādīth display one aspect of the merits of Sūrah al-Mā'idah, viz. it is a *sūrah muḥkamah* (a sūrah which is clear in meaning, which contains clear injunctions – having no ambiguity in it). Someone could ask the question: "Why is this sūrah specified for considering the lawful to be lawful and the unlawful to be unlawful when this consideration has to be given to all other sūrahs as well?" The answer to this is that this sūrah is specified for this because it contains eighteen injunctions not mentioned in any other sūrah. Abū 'Ubaydah narrates from Maysarah who said: "There are eighteen obligations in al-Mā'idah, and there is no abrogated (*mansūkh*) injunction in it."

Imām al-Baghawī *raḥimahullāh* said: It is related from Abū Maysarah who said: Allāh ﷻ sent eighteen injunctions in this sūrah which He did not send in any other sūrah. Some of these injunctions are:

(1) "Prohibited to you are dead animals, and blood, and the flesh of swine, and that animal on which the name of anyone other than Allāh is invoked, and that which has died through strangulation, or by injury, or by falling from an elevated place, or by being gored, or by being

eaten by an animal of prey, except that which you have slaughtered. And prohibited to you is that animal which was slaughtered at an altar, and that you distribute by divining arrows. This is sinful conduct." (verse 3)

(2) "Lawful to you are all good things. And what you train the hunting animals to prey on animals - imparting to them of what Allāh has taught you - so eat of that which they catch for you and mention the name of Allāh over it." (verse 4)

(3) "The food of the people of the Book is lawful to you." (verse 5)

(4) "and chaste women from among those who were given the Book." (verse 5)

(5) "O believers! When you stand up for ṣalāh wash your faces and your hands up to the elbows, and wipe your heads, and [wash your] feet up to the ankles. If you are impure, purify yourselves thoroughly. If you are ill, or on a journey, or if anyone from among you has come from the toilet, or approached women and thereafter you do not find water, then take resort to pure soil and wipe your faces and hands with it." (verse 6)

(6) "The male thief and the female thief, cut off their hands as a punishment of what they earned - a deterrent from Allāh." (verse 38)

(7) "Do not kill game while you are in ih̲rām." (verse 95)

(8) "Allāh has not appointed the bah̲īrah, the sā'ibah, the was̲īlah, nor the h̲āmi."[1] (verse 103)

(9) "The testimony among you when death approaches anyone of you, at the time of bequest, should be two equitable persons from among you, or two other witnesses other than you, when you are travelling in the land and the pangs of death afflict you." (verse 106)

[1] *Bah̲īrah, sā'ibah, was̲īlah* and *h̲āmi* are all connected to the customs and norms of the days of ignorance. The commentators have many differing opinions in this regard. It is possible that each of these words could be applicable in different situations. We are only quoting the explanation of Sa'īd ibn al-Musayyib from the *S̲ah̲īh̲* of Bukhārī. *Bah̲īrah*: the milk of an animal given as an offering in the name of certain idols. This milk was not utilised by anyone. *Sā'ibah*: the animal which was left free in the name of certain idols. *Was̲īlah*: the camel which only gives birth to female offspring and no male offspring is born in between. They used to leave it free in the name of idols. *H̲āmi*: a male camel which has been paired [with female camels] a specific number of times. They also used to leave it free in the name of idols.

MERITS OF SŪRAH AL-AN'ĀM

Hadīth 90

عَنْ جَابِرٍ ﷺ قَالَ: لَمَّا نُزِلَتْ سُوْرَةُ الأَنْعَامِ سَبَّحَ رَسُوْلُ اللهِ ﷺ ثُمَّ قَالَ: شَيَّعَ هَذِهِ السُّوْرَةَ مِنَ الْمَلاَئِكَةِ مَا سَدَّ الأُفُقَ.[1]

Jābir ﷺ said: "When Sūrah al-An'ām was revealed, the Messenger of Allāh ﷺ glorified Allāh ﷻ and said: 'Angels who filled the entire horizon accompanied this sūrah."

Hadīth 91

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: نُزِلَتْ سُوْرَةُ الأَنْعَامِ وَمَعَهَا مَوْكِبٌ مِنَ الْمَلاَئِكَةِ سَدَّ مَا بَيْنَ الْخَافِقَيْنِ لَهُمْ زَجَلٌ بِالتَّسْبِيْحِ، وَالأَرْضُ بِهِمْ تَرْتَجُّ، وَرَسُوْلُ اللهِ ﷺ يَقُوْلُ: سُبْحَانَ اللهِ الْعَظِيْمِ، سُبْحَانَ اللهِ الْعَظِيْمِ ثَلاَثَ مَرَّاتٍ.[2]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah al-An'ām was revealed accompanied by a procession of angels who filled both ends of the horizon. They were making a humming sound with the glorification of Allāh ﷻ and the earth was trembling with them." The Messenger of Allāh ﷺ was saying: "*Sub-h̲ānallāh*

[1] أخرجه الحاكم في المستدرك، 2\314.

[2] أخرجه البيهقي في شعب الإيمان باب في تعظيم القرآن، 2\470، رقم 2433. وأخرجه الطبراني في المعجم الأوسط، 6\292، رقم 6447.

(7) "Do not kill game while you are in ih̲rām." (verse 95)

(8) "Allāh has not appointed the bah̲īrah, the sā'ibah, the was̲īlah, nor the h̲āmi."[1] (verse 103)

(9) "The testimony among you when death approaches anyone of you, at the time of bequest, should be two equitable persons from among you, or two other witnesses other than you, when you are travelling in the land and the pangs of death afflict you." (verse 106)

[1] *Bah̲īrah, sā'ibah, was̲īlah* and *h̲āmi* are all connected to the customs and norms of the days of ignorance. The commentators have many differing opinions in this regard. It is possible that each of these words could be applicable in different situations. We are only quoting the explanation of Sa'īd ibn al-Musayyib from the *Sah̲īh̲* of Bukhārī. *Bah̲īrah*: the milk of an animal given as an offering in the name of certain idols. This milk was not utilised by anyone. *Sā'ibah*: the animal which was left free in the name of certain idols. *Was̲īlah*: the camel which only gives birth to female offspring and no male offspring is born in between. They used to leave it free in the name of idols. *H̲āmi*: a male camel which has been paired [with female camels] a specific number of times. They also used to leave it free in the name of idols.

MERITS OF SŪRAH AL-AN'ĀM

Hadīth 90

عَنْ جَابِرٍ ﷺ قَالَ: لَمَّا نُزِلَتْ سُوْرَةُ الأَنْعَامِ سَبَّحَ رَسُوْلُ اللهِ ﷺ ثُمَّ قَالَ: شَيَّعَ هَذِهِ السُّوْرَةَ مِنَ الْمَلاَئِكَةِ مَا سَدَّ الأُفُقَ.[1]

Jābir ﷺ said: "When Sūrah al-An'ām was revealed, the Messenger of Allāh ﷺ glorified Allāh ﷻ and said: 'Angels who filled the entire horizon accompanied this sūrah."

Hadīth 91

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: نُزِلَتْ سُوْرَةُ الأَنْعَامِ وَمَعَهَا مَوْكِبٌ مِنَ الْمَلاَئِكَةِ سَدَّ مَا بَيْنَ الْخَافِقَيْنِ لَهُمْ زَجَلٌ بِالتَّسْبِيْحِ، وَالأَرْضُ بِهِمْ تَرْتَجُّ، وَرَسُوْلُ اللهِ ﷺ يَقُوْلُ: سُبْحَانَ اللهِ الْعَظِيْمِ، سُبْحَانَ اللهِ الْعَظِيْمِ ثَلاَثَ مَرَّاتٍ.[2]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah al-An'ām was revealed accompanied by a procession of angels who filled both ends of the horizon. They were making a humming sound with the glorification of Allāh ﷻ and the earth was trembling with them." The Messenger of Allāh ﷺ was saying: "*Sub-h̲ānallāh*

[1] أخرجه الحاكم في المستدرك، 2\314.

[2] أخرجه البيهقي في شعب الإيمان باب في تعظيم القرآن، 2\470، رقم 2433. وأخرجه الطبراني في المعجم الأوسط، 6\292، رقم 6447.

al-ʿaẓīm, sub-ḥānallāh al-ʿaẓīm (glory to Allāh, the Almighty)" three times.

Hadīth 92

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: نُزِلَتْ عَلَيَّ سُوْرَةُ الأَنْعَامِ جُمْلَةً وَاحِدَةً يُشَيِّعُهَا سَبْعُوْنَ أَلْفَ مَلَكٍ لَهُمْ زَجَلٌ بِالتَّسْبِيْحِ وَالتَّحْمِيْدِ.[1]

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah al-Anʿām was revealed to me all at once. Seventy thousand angels accompanied it. They were making a humming sound with the glorification and praise of Allāh ﷻ."

Hadīth 93

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: الأَنْعَامُ مِنْ نَوَاجِبِ الْقُرْآنِ.[2]

ʿUmar ibn al-Khaṭṭāb ﷺ said: "Sūrah al-Anʿām is from among the superior sūrahs of the Qur'ān."

[1] أخرجه الطبراني في المعجم الصغير، 1\81.
[2] أخرجه أبو عبيد في فضائل القرآن، ص 129.

MERITS OF SŪRAH AL-AʿRĀF

Sūrah al-Aʿrāf is one of the seven lengthy sūrahs which the Messenger of Allāh ﷺ was given in place of the Taurāh.

Hadīth 94

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

al-ʿaẓīm, sub-ḥānallāh al-ʿaẓīm (glory to Allāh, the Almighty)" three times.

Hadīth 92

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: نُزِلَتْ عَلَيَّ سُوْرَةُ الأَنْعَامِ جُمْلَةً وَاحِدَةً يُشَيِّعُهَا سَبْعُوْنَ أَلْفَ مَلَكٍ لَهُمْ زَجَلٌ بِالتَّسْبِيْحِ وَالتَّحْمِيْدِ.[1]

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah al-Anʿām was revealed to me all at once. Seventy thousand angels accompanied it. They were making a humming sound with the glorification and praise of Allāh ﷻ."

Hadīth 93

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: الأَنْعَامُ مِنْ نَوَاجِبِ الْقُرْآنِ.[2]

ʿUmar ibn al-Khaṭṭāb ﷺ said: "Sūrah al-Anʿām is from among the superior sūrahs of the Qur'ān."

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[1] أخرجه الطبراني في المعجم الصغير، 1\81.

[2] أخرجه أبو عبيد في فضائل القرآن، ص 129.

MERITS OF SŪRAH AL-AʿRĀF

Sūrah al-Aʿrāf is one of the seven lengthy sūrahs which the Messenger of Allāh ﷺ was given in place of the Taurāh.

Hadīth 94

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AL-ANFĀL

Sūrah al-Anfāl is one of the *mathānī* which the Messenger of Allāh ﷺ was given in place of the Injīl.

Hadīth 95

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

Hadīth 96

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَفَّانَ ﷺ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى بَرَاءَةَ وَهِيَ مِنَ الْمِئِيْنِ، وَإِلَى الأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي فَجَعَلْتُمُوْهُمَا فِي السَّبْعِ الطِّوَالِ، وَلَمْ تَكْتُبُوْا بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ؟ قَالَ عُثْمَانُ: كَانَ النَّبِيُّ ﷺ مِمَّا يَنْزِلُ عَلَيْهِ الآيَاتُ فَيَدْعُوْ بَعْضَ مَنْ كَانَ يَكْتُبُ لَهُ وَيَقُوْلُ لَهُ: ضَعْ هَذِهِ الآيَةَ فِي السُّوْرَةِ الَّتِيْ يُذْكَرُ فِيْهَا كَذَا وَكَذَا، وَتَنْزِلُ عَلَيْهِ الآيَةُ وَالآيَتَانِ فَيَقُوْلُ مِثْلَ

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

ذَلِكَ، وَكَانَتِ الأَنْفَالُ مِنْ أَوَّلِ مَا نُزِلَ عَلَيْهِ بِالْمَدِيْنَةِ، وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ مَا نُزِلَ مِنَ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيْهَةً بِقِصَّتِهَا فَظَنَنْتُ أَنَّهَا مِنْهَا، فَمِنْ هُنَاكَ وَضَعْتُهُمَا فِي السَّبْعِ الطِّوَالِ وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. وَفِيْ رِوَايَةٍ: فَقُبِضَ رَسُوْلُ اللهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا.[1]

'Abdullāh ibn 'Abbās ﷺ narrates: "I asked 'Uthmān ibn 'Affān ﷺ: '[Sūrah] Barā'ah is from among the *mi'ayn* and [Sūrah] al-Anfāl is from among the *mathānī*. What made you place these two sūrahs among the seven lengthy sūrahs, and why did you not write *Bismillāhir Raḥmānir Raḥīm* between these two sūrahs?' 'Uthmān replied: 'When any verse used to be revealed to the Prophet ﷺ, he would call one of his scribes and instruct him to place the verse in a certain sūrah in a certain place. He would do the same when a few verses were revealed to him. [Sūrah] al-Anfāl was one of the early sūrahs to be revealed to him in Madīnah, and [Sūrah] Barā'ah was one of the last sūrahs of the Qur'ān to be revealed. The theme of Sūrah Barā'ah is similar to the theme of Sūrah al-Anfāl, and so I assumed it to be part of it. I therefore included both among the seven lengthy sūrahs and I did not write *Bismillāhir Raḥmānir Raḥīm* between the two.'" Another narration states: "The Messenger of Allāh ﷺ passed away before he could point out to us that it was part of that sūrah."

[1] أخرجه أبو داؤد في كتاب الصلاة باب من جهر بها أي البسملة، 1\206، رقم 786. وأخرجه الترمذي في كتاب تفسير القرآن، باب ومن سورة التوبة، 5\254، رقم 3086.

Commentary

'Abdullāh ibn 'Abbās ﷺ asks 'Uthmān ibn 'Affān ﷺ the reason for joining Sūrah al-Anfāl and Sūrah at-Taubah, not writing *Bismillāhir Raḥmānir Raḥīm* between them, and thereby including them among the seven lengthy sūrahs.

'Uthmān ﷺ explains to him the manner in which the Messenger of Allāh ﷺ used to receive revelation and dictate the revealed portion to his scribes, such as Zayd ibn Thābit ﷺ and Mu'āwiyah ﷺ. He would instruct the scribe to place such and such verse in such and such sūrah. 'Uthmān ﷺ replies by saying each of these two sūrahs were revealed in Madīnah – one at the beginning and one towards the end. And this is one of the reasons for combining them. Moreover, the subject matter of both is similar – the first talks about covenants and the second talks about the breaking of covenants, the first talks about what happened to the Muslims with the Makkan polytheists while the second talks about what happened to the Muslims with the Madinan hypocrites. He therefore considered the latter to be part of the former. He did not write *Bismillāhir Raḥmānir Raḥīm* between the two because it used to be revealed to separate the sūrahs, and it was not revealed for this sūrah.

Al-Qushayrī said: "The correct view is that *Bismillāh* was not part of this sūrah because Jibra'īl ﷺ did not come down with it."

Ibn 'Abbās ﷺ said: "*Bismillāh* was not written in [Sūrah] Barā'ah because it [*Bismillāh*] is a guarantee for security while [Sūrah] Barā'ah was revealed with the sword [for the sake of declaring war]."

'Alī ibn Abī Ṭālib ﷺ explains the wisdom behind *Bismillāh* not being revealed with this sūrah: "*Bismillāh* is a guarantee for security and there is no such guarantee in it [in this sūrah]. It was revealed with the sword [for the sake of declaring war]. The Arabs used to write *Bismillāh* in their correspondences of peace, covenants and truces. When they broke a covenant or truce, they would not write it. The Qur'ān was revealed accordingly."

At-Ṭībī said: "This shows that these two sūrahs are considered to be one and the seven lengthy sūrahs end with them. It is said: The seven lengthy sūrahs are from al-Baqarah to Barā'ah, and the sūrahs between them. This is the well-known opinion."[1]

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[1] البرهان في علوم القرآن، 1\261.

Commentary

'Abdullāh ibn 'Abbās ﷺ asks 'Uthmān ibn 'Affān ﷺ the reason for joining Sūrah al-Anfāl and Sūrah at-Taubah, not writing *Bismillāhir Raḥmānir Raḥīm* between them, and thereby including them among the seven lengthy sūrahs.

'Uthmān ﷺ explains to him the manner in which the Messenger of Allāh ﷺ used to receive revelation and dictate the revealed portion to his scribes, such as Zayd ibn Thābit ﷺ and Mu'āwiyah ﷺ. He would instruct the scribe to place such and such verse in such and such sūrah. 'Uthmān ﷺ replies by saying each of these two sūrahs were revealed in Madīnah – one at the beginning and one towards the end. And this is one of the reasons for combining them. Moreover, the subject matter of both is similar – the first talks about covenants and the second talks about the breaking of covenants, the first talks about what happened to the Muslims with the Makkan polytheists while the second talks about what happened to the Muslims with the Madinan hypocrites. He therefore considered the latter to be part of the former. He did not write *Bismillāhir Raḥmānir Raḥīm* between the two because it used to be revealed to separate the sūrahs, and it was not revealed for this sūrah.

Al-Qushayrī said: "The correct view is that *Bismillāh* was not part of this sūrah because Jibra'īl ﷺ did not come down with it."

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Aṭ-Ṭībī said: "This shows that these two sūrahs are considered to be one and the seven lengthy sūrahs end with them. It is said: The seven lengthy sūrahs are from al-Baqarah to Barā'ah, and the sūrahs between them. This is the well-known opinion."[1]

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[1] البرهان في علوم القرآن، 1\261.

MERITS OF SŪRAH AT-TAUBAH

Sūrah at-Taubah is one of the seven lengthy sūrahs which the Messenger of Allāh ﷺ was given in place of the Taurāh.

Hadīth 97

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81

It is one of the seven lengthy sūrahs which if a person learns, he is considered to be an *'ālim*.

Hadīth 98

عَنْ أَبِيْ عَطِيَّةَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ أَنْ: تَعَلَّمُوْا سُوْرَةَ التَّوْبَةِ وَعَلِّمُوْا نِسَاءَكُمْ سُوْرَةَ النُّوْرِ.[2]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.
[2] أخرجه أبو عبيد في فضائل القرآن، ص 129.

Abū 'Aṭīyyah said: "'Umar ibn al-Khaṭṭāb ﷺ wrote to us saying: 'Study Sūrah at-Taubah and teach Sūrah an-Nūr to your women."

Commentary

Men are instructed to study Sūrah at-Taubah because it encourages towards jihad. Women are instructed to study Sūrah an-Nūr because it encourages them to adopt *hijāb* (*purdah*).

Hadīth 99

عَنْ إِبْرَاهِيْمَ النَّخَعِيِّ قَالَ: خَرَجَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيْدَ مَرَّةً وَهُوَ يُرِيْدُ أَنْ يُجَاعِلَ فِيْ بَعْثٍ خَرَجَ عَلَيْهِ ثُمَّ أَصْبَحَ فَتَجَهَّزَ، فَقُلْتُ: أَلَمْ تَكُنْ أَرَدْتَ أَنْ تُجَاعِلَ؟ فَقَالَ: بَلَى وَلَكِنْ قَرَأْتُ الْبَارِحَةَ سُوْرَةَ بَرَاءَةَ فَسَمِعْتُهَا تَحُثُّ عَلَى الْجِهَادِ.[1]

Ibrāhīm an-Nakha'ī said: "'Abd ar-Raḥmān ibn Yazīd came out on one occasion with the intention of hiring someone to go for jihad on his behalf. But the next morning, he made preparations to go himself. I asked him: 'Didn't you intend hiring someone to go on your behalf?' He replied: 'Indeed. However, I read Sūrah Barā'ah last night and saw it encouraging towards jihad [so I decided to go myself and earn the rewards]."

[1] أخرجه أبو عبيد في فضائل القرآن، ص 131.

Commentary

Jihad holds a very lofty position in Islam and there are numerous virtues and rewards for waging jihad. Sūrah at-Ṯaubah is one of the sūrahs which encourages towards jihad. The following are some of the verses of this sūrah which encourage towards jihad: "O believers! What is the matter with you that when you are asked to march forth in the cause of Allāh you cling to the earth? Are you pleased with the life of this world forsaking the Hereafter? The enjoyment of the worldly life is but little compared to the Hereafter. If you do not go forth, He will give you a painful punishment and will bring in your place another people. You will not be able to harm Him in any way. And Allāh has power over everything." (verses 38-39) "March forth, lightly and heavily, and fight with your wealth and your lives in the path of Allāh. This is better for you if you possess understanding." (verse 41)

MERITS OF SŪRAH YŪNUS

Hadīth 100

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

Commentary

Imām az-Zarkashī *raḥimahullāh* said: "The *miʾūn* [or *miʾayn*] are the sūrahs which come after the seven lengthy sūrahs. They are named thus because each one of them has more than 100 verses or are close to 100 verses."[2] Imām as-Suyūṭī *raḥimahullāh* holds a similar view.[3]

However, they specifically refer to the sūrahs which have 100 or more verses. Those which have less than 100 verses are not included. Those who have less than 100 verses and are not among the *mufaṣṣal* are known as *mathānī*. The *miʾayn* are:

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

[2] البرهان في علوم القرآن، 1\244.

[3] الإتقان في علوم القرآن، 1\63.

Commentary

Jihad holds a very lofty position in Islam and there are numerous virtues and rewards for waging jihad. Sūrah at-Ṫaubah is one of the sūrahs which encourages towards jihad. The following are some of the verses of this sūrah which encourage towards jihad: "O believers! What is the matter with you that when you are asked to march forth in the cause of Allāh you cling to the earth? Are you pleased with the life of this world forsaking the Hereafter? The enjoyment of the worldly life is but little compared to the Hereafter. If you do not go forth, He will give you a painful punishment and will bring in your place another people. You will not be able to harm Him in any way. And Allāh has power over everything." (verses 38-39) "March forth, lightly and heavily, and fight with your wealth and your lives in the path of Allāh. This is better for you if you possess understanding." (verse 41)

MERITS OF SŪRAH YŪNUS

Hadīth 100

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

Commentary

Imām az-Zarkashī *raḥimahullāh* said: "The *mi'ūn* [or *mi'ayn*] are the sūrahs which come after the seven lengthy sūrahs. They are named thus because each one of them has more than 100 verses or are close to 100 verses."[2] Imām as-Suyūṭī *raḥimahullāh* holds a similar view.[3]

However, they specifically refer to the sūrahs which have 100 or more verses. Those which have less than 100 verses are not included. Those who have less than 100 verses and are not among the *mufassal* are known as *mathānī*. The *mi'ayn* are:

1أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

2البرهان في علوم القرآن، 1\244.

3الإتقان في علوم القرآن، 1\63.

Yūnus (109 verses), Hūd (123 verses), Yūsuf (111 verses), an-Nahl (128 verses), al-Isrā' (111 verses), al-Kahf (110 verses), Tā Hā (135 verses), al-Ambiyā' (112 verses), al-Mu'minūn (118 verses), ash-Shu'arā' (227 verses) and as-Sāffāt (182 verses).

Hadīth 101

عَنْ الأَحْنَفِ قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ الْغَدَاةَ فَقَرَأَ بِيُوْنُسَ وَهُوْدَ وَنَحْوِهِمَا.[1]

Al-Ahnaf said: "I offered the morning (*fajr*) salāh behind 'Umar ﷺ and he read [Sūrahs] Yūnus, Hūd and the like."

[1]أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ في صلاة الفجر، 1\389.

MERITS OF SŪRAH HŪD

Sūrah Hūd is from among the *mi'ayn* which the Messenger of Allāh ﷺ was given in place of the Zabūr.

Hadīth 102

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

It is one of the sūrahs which turned the Messenger of Allāh ﷺ grey

Hadīth 103

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ قَالَ أَبُوْ بَكْرٍ ﷺ: يَا رَسُوْلَ اللهِ! قَدْ شَيَّبْتَ. قَالَ: شَيَّبَتْنِيْ هُوْدٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلاَتُ، وَ ﴿عَمَّ يَتَسَآءَلُوْنَ﴾ وَ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾.[1]

[1]أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Abdullāh ibn 'Abbās ﷺ narrates that Abū Bakr ﷺ said: "O Messenger of Allāh! You are gone grey." He replied: "[The sūrahs] Hūd, al-Wāqi'ah, al-Mursalāt, *'Amma Yatasā'alūn* [Sūrah an-Naba'] and *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr] have turned me grey."

Hadīth 104

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ أَنَّ رَجُلاً قَالَ: يَا رَسُوْلَ اللهِ شِبْتَ. قَالَ: شَيَّبَتْنِيْ هُوْدٌ وَأَخَوَاتُهَا.[2]

'Uqbah ibn 'Āmir ﷺ narrates that a man said: "O Messenger of Allāh! You are gone grey." He replied: "[Sūrah] Hūd and its sisters have turned me grey."

Hadīth 105

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: يَا رَسُوْلَ اللهِ أَسْرَعَ إِلَيْكَ الشَّيْبُ! فَقَالَ: شَيَّبَتْنِيْ هُوْدٌ وَأَخَوَاتُهَا: اَلْوَاقِعَةُ، وَعَمَّ يَتَسَآءَلُوْنَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.[3]

Abū Sa'īd al-Khudrī ﷺ narrates that 'Umar ibn al-Khaṭṭāb ﷺ said: "O Messenger of Allāh! You have become grey very quickly!" He replied: "[Sūrah] Hūd and its sisters: al-Wāqi'ah, *'Amma Yatasā'alūn* [Sūrah an-Naba'] and *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr] have turned me grey."

[2] أخرجه الترمذي في كتاب التفسير، باب سورة الواقعة، 5\375، رقم 3297.

[3] أخرجه الطبراني في المعجم الكبير، 17\286، رقم 790.

Hadīth 106

عَنْ أَنَسٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ اِطَّلَعَ مِنْ بَعْضِ بُيُوْتِ نِسَائِهِ وَأَبُوْ بَكْرٍ وَعُمَرُ جَالِسَانِ فَأَقْبَلَ حَتَّى وَقَفَ عَلَيْهِمْ، قَالَ: وَكَانَتْ لِحْيَةُ رَسُوْلِ اللهِ ﷺ أَكْثَرَ شَيْبًا مِنْ رَأْسِهِ فَبَكَى أَبُوْ بَكْرٍ وَقَالَ: يَا رَسُوْلَ اللهِ أَسْرَعَ فِيْكَ الشَّيْبُ. فَقَالَ: أَجَلْ شَيَّبَتْنِيْ هُوْدٌ وَأَخَوَاتُهَا اَلْوَاقِعَةُ وَالْقَارِعَةُ، وَإِذَا الشَّمْسُ كُوِّرَتْ، وَسَأَلَ سَائِلٌ.[1]

Anas ﷺ narrates that the Messenger of Allāh ﷺ appeared from one of his wife's house, and Abū Bakr ﷺ and 'Umar ﷺ were sitting [outside]. He approached them until he stood over them. His beard was more grey than his head. [On seeing this], Abū Bakr ﷺ began crying and said: "O Messenger of Allāh! You have become grey very quickly." He replied: "Indeed. [Sūrah] Hūd and its sisters: al-Wāqi'ah, al-Qāri'ah, *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr] and *Sa'ala Sā'il* [Sūrah al-Ma'ārij] have turned me grey."

[1] أخرجه ابن نصر المروزي في قيام الليل، باب البكاء عند قراءة القرآن، ص 62. وأخرجه محمد بن سعد في الطبقات الكبرى باب ذكر شيب رسول الله ﷺ، 1\436.

Hadīth 107

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: أَنَا أَكْبَرُ مِنْكَ مَوْلِدًا وَأَنْتَ خَيْرٌ مِنِّي وَأَفْضَلُ. فَقَالَ رَسُوْلُ اللهِ ﷺ: شَيَّبَتْنِي هُوْدٌ وَأَخَوَاتُهَا وَمَا فُعِلَ بِالأُمَمِ قَبْلِي.[1]

Ja'far ibn Muhammad narrates from his father that a man said to the Prophet ﷺ: "I am elder than you, and you are better and superior to me [yet you have turned grey before me]!?" The Messenger of Allāh ﷺ said: "Hūd and its sisters, and the punishment which was meted out to the nations before me have caused me to turn grey."

Hadīth 108

عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ قَالَ: بَلَغَنِي أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: شَيَّبَتْنِي هُوْدٌ وَأَخَوَاتُهَا، وَذِكْرُ يَوْمِ الْقِيَامَةِ وَقِصَصُ الأُمَمِ.[2]

Abū 'Imrān al-Jaunī said: I heard that the Messenger of Allāh ﷺ said: "Hūd and its sisters, the mention of the day of Resurrection, and stories of the [past] nations have all caused me to turn grey."

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[1] أخرجه محمد بن سعد في الطبقات الكبرى، 1\435. وذكره السيوطي في الدر المنثور في أول تفسير سورة هود، 3\347.

[2] ذكره السيوطي في الدر المنثور في أول تفسير سورة هود، 3\347.

Commentary

The Messenger of Allāh ﷺ used to read the Qur'ān with deliberation and ponder over its meaning, as per the instruction of Allāh ﷻ: "It is a blessed Book which We revealed to you so that people may contemplate over its verses and intelligent people may comprehend it." (Sūrah Sād, 38: 29)

The Messenger of Allāh ﷺ used to be greatly affected by what happened to the past nations which Allāh ﷻ destroyed because of their disobedience to Him. This caused the Messenger of Allāh ﷺ to turn grey. The Companions ﷺ were astonished by this and asked him the reason for the effects of old age appearing on him before time. He replied as mentioned in the above Ahādīth. These Ahādīth do not mean that he had many grey hairs, rather, grey hairs appeared before time.

Moreover, these sūrahs go at length in describing the terrors and torments of the Hereafter. These obviously had an effect on the Messenger of Allāh ﷺ and caused him to become grey before hand.

Read it if you want to see the day of Resurrection

Hadīth 109

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْفَطَرَتْ﴾ وَحَسِبْتُ أَنَّهُ قَالَ: وَسُوْرَةَ هُوْدٍ.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone would like to see the day of Resurrection as though he is seeing it with his naked eye should read *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr] and *Idhas Samā'un Faṭarat* [Sūrah al-Infiṭār]." And I think he said: "And Sūrah Hūd."

Reading it on Fridays

Hadīth 110

عَنْ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اِقْرَأُوْا سُوْرَةَ هُوْدٍ يَوْمَ الْجُمُعَةِ.[2]

Ka'b narrates that the Messenger of Allāh ﷺ said: "Read Sūrah Hūd on Fridays."

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[1] أخرجه أحمد في المسند 2\27. وأخرجه الترمذي في كتاب التفسير باب سورة إذا الشمس كورت، 5\403، رقم 3333.

[2] أخرجه الدارمي في كتاب فضائل القرآن، 2\545، رقم 3400.

Commentary

It is established from authentic Aḥādīth that the Messenger of Allāh ﷺ used to read Sūrah as-Sajdah and Sūrah al-Insān in the *fajr ṣalāh* on Fridays. He used to read Sūrah Qāf in the Friday sermon. He used to read Sūrah al-Jumu'ah and al-Qamar, or Sūrah al-A'lā and Sūrah al-Ghāshiyah in the *jumu'ah ṣalāh*. All these sūrahs make mention of the day of Resurrection, the rising from the graves, the accounting of deeds, and the people proceeding either to Paradise or Hell. Sūrah Hūd coincides with these sūrahs on these themes – it reminds them of the day of Resurrection and the terrors and hardships which are to meet them on that day.

After relating the destruction of wrongdoing nations, Allāh ﷻ says: "In this is a sign for he who fears the punishment of the Hereafter. It is a day in which all the people will be gathered, and a day when all will be presented. We have only delayed it because of an appointed time. When that day comes, no soul will be able to speak without His permission. Of them are those who are wretched, and those who are fortunate. As for those who are wretched, they shall be in the Fire – shouting and roaring therein. Abiding therein as long as the heavens and the earth endure, except that which your Lord wills. Surely your Lord does whatever He wills. As for those who are fortunate, they shall be in Paradise. Abiding therein as long as the heavens and the earth endure, except that

which your Lord wills – a gift without end."
(Sūrah Hūd, 11: 103-108)

MERITS OF SŪRAH YŪSUF

Sūrah Yūsuf is from among the *mi'ayn* which the Messenger of Allāh ﷺ was given in place of the Zabūr.

Hadīth 111

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

Hadīth 112

عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيْعَةَ قَالَ: مَا حَفِظْتُ سُوْرَةَ يُوْسُفَ وَسُوْرَةَ الْحَجِّ إِلاَّ مِنْ عُمَرَ مِنْ كَثْرَةِ مَا كَانَ يَقْرَؤُهُمَا فِيْ صَلاَةِ الْفَجْرِ، فَقَالَ: كَانَ يَقْرَأُهُمَا قِرَاءَةً بَطِيْئَةً.[2]

'Abdullāh ibn 'Āmir ibn Rabī'ah said: "I memorized Sūrah Yūsuf and Sūrah al-Hajj from

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

[2] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في صلاة الصبح، 2\114، رقم 2714.

'Umar ﷺ because he used to read them regularly in the *fajr salāh*." He said: "He used to read these sūrahs at a slow pace."

MERITS OF SŪRAH AR-RA'D, IBRĀHĪM AND AL-HIJR

These are from among the *mathānī* which the Messenger of Allāh ﷺ was given in place of the Injīl:

Hadīth 113

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Umar ﷺ because he used to read them regularly in the *fajr ṣalāh*." He said: "He used to read these sūrahs at a slow pace."

MERITS OF SŪRAH AR-RA'D, IBRĀHĪM AND AL-ḤIJR

These are from among the *mathānī* which the Messenger of Allāh ﷺ was given in place of the Injīl:

Hadīth 113

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Umar ﷺ because he used to read them regularly in the *fajr ṣalāh*." He said: "He used to read these sūrahs at a slow pace."

MERITS OF SŪRAH AR-RA'D, IBRĀHĪM AND AL-ḤIJR

These are from among the *mathānī* which the Messenger of Allāh ﷺ was given in place of the Injīl:

Hadīth 113

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

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1 أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AN-NAḤL, AL-ISRĀ' AND AL-KAHF

These are from among the *mi'ayn* which the Messenger of Allāh ﷺ was given in place of the Zabūr.

The Prophet ﷺ used to read Sūrah al-Isrā' every night

Ḥadīth 114

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَصُوْمُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يَصُوْمَ، وَكَانَ يَقْرَأُ كُلَّ لَيْلَةٍ بِبَنِيْ إِسْرَائِيْلَ وَالزُّمَرِ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates: "The Messenger of Allāh ﷺ used to fast so much that we would think to ourselves: 'He does not want to stop fasting.' And he would abstain from fasting so much that we would think to ourselves: 'He does not want to fast.' And he used to read [Sūrah] Banī Isrā'īl/al-Isrā' and [Sūrah] az-Zumar every night."

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[1] أخرجه أحمد في المسند، 6\68. وأخرجه النسائي في السنن الكبرى في كتاب التفسير في سورة الزمر، 6\444، رقم 1144.

These are the early sūrahs to be revealed

Ḥadīth 115

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ أَنَّهُ قَالَ فِيْ بَنِيْ إِسْرَائِيْلَ، وَالْكَهْفِ، وَمَرْيَمَ، وَطَهَ، وَالأَنْبِيَاءِ: إِنَّهُنَّ مِنَ الْعِتَاقِ الأُوَلِ وَهُنَّ مِنْ تِلاَدِيْ.[1]

'Abdullāh ibn Mas'ūd ﷺ said with regard to [Sūrahs] Banī Isrā'īl, al-Kahf, Maryam, Ṭā Hā and al-Ambiyā': they are from among the first and early sūrahs [of the Qur'ān]."

Commentary

These are from among the early sūrahs which were revealed in Makkah. They predominantly contain stories of the Prophets and the past nations.

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[1] أخرجه البخاري في كتاب فضائل القرآن، باب تأليف القرآن، 9\39، رقم 4994.

MERITS OF SŪRAH AN-NAḤL, AL-ISRĀ' AND AL-KAHF

These are from among the *mi'ayn* which the Messenger of Allāh ﷺ was given in place of the Zabūr.

The Prophet ﷺ used to read Sūrah al-Isrā' every night

Hadīth 114

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَصُوْمُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يَصُوْمَ، وَكَانَ يَقْرَأُ كُلَّ لَيْلَةٍ بِبَنِيْ إِسْرَائِيْلَ وَالزُّمَرِ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates: "The Messenger of Allāh ﷺ used to fast so much that we would think to ourselves: 'He does not want to stop fasting.' And he would abstain from fasting so much that we would think to ourselves: 'He does not want to fast.' And he used to read [Sūrah] Banī Isrā'īl/al-Isrā' and [Sūrah] az-Zumar every night."

[1] أخرجه أحمد في المسند، 6\68. وأخرجه النسائي في السنن الكبرى في كتاب التفسير في سورة الزمر، 6\444، رقم 1144.

These are the early sūrahs to be revealed

Hadīth 115

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ أَنَّهُ قَالَ فِيْ بَنِيْ إِسْرَائِيْلَ، وَالْكَهْفِ، وَمَرْيَمَ، وَطَهَ، وَالأَنْبِيَاءِ: إِنَّهُنَّ مِنَ الْعِتَاقِ الأُوَلِ وَهُنَّ مِنْ تِلاَدِيْ.[1]

'Abdullāh ibn Mas'ūd ﷺ said with regard to [Sūrahs] Banī Isrā'īl, al-Kahf, Maryam, Ṭā Hā and al-Ambiyā': they are from among the first and early sūrahs [of the Qur'ān]."

Commentary

These are from among the early sūrahs which were revealed in Makkah. They predominantly contain stories of the Prophets and the past nations.

[1] أخرجه البخاري في كتاب فضائل القرآن، باب تأليف القرآن، 9\39، رقم 4994.

MERITS OF SŪRAH AL-KAHF

The descent of tranquillity

Hadīth 116

عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُوْرَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوْطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدْنُوْ تَدْنُوْ، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: تِلْكَ السَّكِيْنَةُ تَنَزَّلَتْ بِالْقُرْآنِ.[1]

Al-Barā' ibn 'Āzib ﷺ narrates: "There was a person reading Sūrah al-Kahf while his horse which was tied with two ropes was standing near him. A cloud overshadowed him and came closer and closer to him, and his horse became restless. He went to the Prophet ﷺ the next morning and related this to him. He said: "It was tranquillity which was descending at the recital of the Qur'ān."

It is a light on the day of Resurrection and protection from Dajjāl

Hadīth 117

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ كَمَا أُنْزِلَتْ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ، وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَّالُ لَمْ يُسَلَّطْ عَلَيْهِ، وَمَنْ تَوَضَّأَ ثُمَّ قَالَ: سُبْحَانَكَ اللّٰهُمَّ

[1] أخرجه البخاري في كتاب فضائل القرآن، باب فضل سورة الكهف، 9\57، رقم 5011.

وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، كُتِبَ فِيْ رَقٍّ ثُمَّ طُبِعَ بِطَابِعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Prophet ﷺ said: "He who recites [Sūrah] al-Kahf as it was revealed, it shall be a light for him on the day of Resurrection from his place till Makkah. He who recites ten verses from its end, and then Dajjāl appears, he will not be given power over him. He who performs *wuḍū'* and recites the following supplication, it will be recorded on a scroll and then sealed with a seal. It will not be broken till the day of Resurrection. [The supplication is]:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

"Glory and praise be to You, O Allāh! There is none worthy of worship except You. I seek forgiveness from You and I turn in repentance to You."

Hadīth 118

عَنْ أَبِي الدَّرْدَاءِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ.[2]

Abū ad-Dardā' ﷺ narrates that the Prophet ﷺ said: "He who memorizes ten verses from the

[1] أخرجه الحاكم في كتاب فضائل القرآن، باب فضيلة قراءة سورة الكهف، 1\564.

[2] أخرجه مسلم في كتاب المسافرين، باب فضل سورة الكهف وآية الكرسي، 1\555، رقم 809.

MERITS OF SŪRAH AL-KAHF

The descent of tranquillity

Hadīth 116

عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ قَالَ: كَانَ رَجُلٌ يَقْرَأُ سُوْرَةَ الْكَهْفِ وَإِلَى جَانِبِهِ حِصَانٌ مَرْبُوْطٌ بِشَطَنَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ، فَجَعَلَتْ تَدْنُوْ تَدْنُوْ، وَجَعَلَ فَرَسُهُ يَنْفِرُ، فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: تِلْكَ السَّكِيْنَةُ تَنَزَّلَتْ بِالْقُرْآنِ.[1]

Al-Barā' ibn 'Āzib ﷺ narrates: "There was a person reading Sūrah al-Kahf while his horse which was tied with two ropes was standing near him. A cloud overshadowed him and came closer and closer to him, and his horse became restless. He went to the Prophet ﷺ the next morning and related this to him. He said: "It was tranquillity which was descending at the recital of the Qur'ān."

It is a light on the day of Resurrection and protection from Dajjāl

Hadīth 117

عَنْ أَبِي سَعِيْدٍ الْخُدْرِيِّ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ كَمَا أُنْزِلَتْ كَانَتْ لَهُ نُوْرًا يَوْمَ الْقِيَامَةِ مِنْ مَقَامِهِ إِلَى مَكَّةَ، وَمَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِهَا ثُمَّ خَرَجَ الدَّجَّالُ لَمْ يُسَلَّطْ عَلَيْهِ، وَمَنْ تَوَضَّأَ ثُمَّ قَالَ: سُبْحَانَكَ اللّٰهُمَّ

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[1] أخرجه البخاري في كتاب فضائل القرآن، باب فضل سورة الكهف، 9\57، رقم 5011.

وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ، كُتِبَ فِيْ رَقٍّ ثُمَّ طُبِعَ بِطَابِعٍ فَلَمْ يُكْسَرْ إِلَى يَوْمِ الْقِيَامَةِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Prophet ﷺ said: "He who recites [Sūrah] al-Kahf as it was revealed, it shall be a light for him on the day of Resurrection from his place till Makkah. He who recites ten verses from its end, and then Dajjāl appears, he will not be given power over him. He who performs *wuḍū'* and recites the following supplication, it will be recorded on a scroll and then sealed with a seal. It will not be broken till the day of Resurrection. [The supplication is]:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ

"Glory and praise be to You, O Allāh! There is none worthy of worship except You. I seek forgiveness from You and I turn in repentance to You."

Hadīth 118

عَنْ أَبِي الدَّرْدَاءِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُوْرَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ.[2]

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[1] أخرجه الحاكم في كتاب فضائل القرآن، باب فضيلة قراءة سورة الكهف، 1\564.

[2] أخرجه مسلم في كتاب المسافرين، باب فضل سورة الكهف وآية الكرسي، 1\555، رقم 809.

beginning of Sūrah al-Kahf shall be protected from Dajjāl."

Hadīth 119

عَنْ أَبِي الدَّرْدَاءِ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ آخِرِ الْكَهْفِ عُصِمَ مِنَ الدَّجَّالِ.[1]

Abū ad-Dardā' ﷺ narrates that the Prophet ﷺ said: "Whoever reads the last ten verses of Sūrah al-Kahf shall be protected from Dajjāl."

Hadīth 120

عَنْ عَلِيٍّ ﷺ مَرْفُوْعًا: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُوْمٌ إِلَى ثَمَانِيَةِ مِنْ كُلِّ فِتْنَةٍ، وَإِنْ خَرَجَ الدَّجَّالُ عُصِمَ مِنْهُ.[2]

'Alī ﷺ narrates: "Whoever reads Sūrah al-Kahf on a Friday shall be protected against every tribulation for eight days. And if Dajjāl were to appear, he will be protected from him."

Hadīth 121

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ سُوْرَةِ الْكَهْفِ حِفْظًا لَمْ تَضُرَّهُ فِتْنَةُ الدَّجَّالِ، وَمَنْ قَرَأَ السُّوْرَةَ كُلَّهَا دَخَلَ الْجَنَّةَ.[3]

1أخرجه ابن حبان في صحيحه، في كتاب الرقاق، باب قراءة القرآن، 3\66، رقم 786.

2ذكره ابن كثير في تفسير سورة الكهف، 3\71.

3ذكره السيوطي في الدر المنثور في أول تفسير سورة الكهف، 4\230.

Samurah ibn Jundub ﷺ narrates that the Prophet ﷺ said: "Whoever reads ten verses of Sūrah al-Kahf from memory shall not be affected by the tribulation of Dajjāl. Whoever reads the entire sūrah shall enter Paradise."

Hadīth 122

عَنْ سَهْلِ بْنِ مُعَاذٍ عَنْ أَبِيْهِ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: مَنْ قَرَأَ أَوَّلَ سُوْرَةِ الْكَهْفِ وَآخِرِهَا كَانَتْ لَهُ نُوْرًا مِنْ قَدَمِهِ إِلَى رَأْسِهِ، وَمَنْ قَرَأَهَا كُلَّهَا كَانَتْ لَهُ نُوْرًا مِنَ الأَرْضِ إِلَى السَّمَاءِ.[1]

Sahl ibn Mu'ādh narrates from his father who said that the Messenger of Allāh ﷺ said: "Whoever reads the beginning and end of Sūrah al-Kahf, it shall be a light for him from head to toe. Whoever reads the entire sūrah, it shall be a light for him from the ground to the sky."

Hadīth 123

عَنْ أَبِيْ سَعِيْدٍ الْخُدْرِيِّ ﷺ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ كَمَا أُنْزِلَتْ ثُمَّ أَدْرَكَ الدَّجَّالَ لَمْ يُسَلَّطْ عَلَيْهِ أَوْ لَمْ يَكُنْ لَهُ عَلَيْهِ سَبِيْلٌ، وَمَنْ قَرَأَ سُوْرَةَ الْكَهْفِ كَانَ لَهُ نُوْرًا مِنْ حَيْثُ قَرَأَهَا مَا بَيْنَهُ وَبَيْنَ مَكَّةَ.[2]

Abū Sa'īd al-Khudrī ﷺ said: "Whoever reads Sūrah al-Kahf as it was revealed and then

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1أخرجه أحمد في مسنده، 3\439.

2أخرجه النسائي في السنن الكبرى، 6\236.

experiences the time of Dajjāl, he will not be able to overpower him, or he will have no way of influencing him. Whoever reads Sūrah al-Kahf, it shall be a light for him from where he reads it till Makkah."

Hadīth 124

عَنْ أَنَسٍ ﷺ قَالَ: مَنْ قَرَأَ بِهَا – أَيْ سُوْرَةَ الْكَهْفِ – أُعْطِيَ بِهَا نُوْرًا بَيْنَ السَّمَاءِ وَالأَرْضِ، وَوُقِيَ بِهَا فِتْنَةَ الْقَبْرِ.[1]

Anas ﷺ said: "Whoever reads it – that is, Sūrah al-Kahf – shall be given a light from between the heavens and the earth, and he will be protected against the tribulation of the grave."

Commentary

Dajjāl is the one who will come towards the end of time and claim divinity. These Aḥādīth prove his existence and that he is a certain person through whom Allāh ﷻ will test His servants. Allāh ﷻ will enable him to do certain things which Allāh ﷻ reserved for Himself, e.g. he will bring back a person to life whom he himself had killed, he will order the skies to send down rains and they will send down rains, he will order the ground to cause plants to grow and it will do so, etc. He will be able to do all this through the power and will of Allāh ﷻ. Allāh ﷻ will then incapacitate him and

[1] ذكره القرطبي في أول تفسير سورة الكهف، 5\3963.

he will not be able to do any of these things. His authority will wane and 'Īsā ﷺ will kill him. Allāh ﷻ will keep the believers firm on *īmān* and they will not be deluded by Dajjāl. All the Prophets ﷺ informed their respective nations about Dajjāl and warned them against being deluded by him. The Messenger of Allāh ﷺ instructed us towards ways and means of protecting ourselves from him, viz. by reading Sūrah al-Kahf, especially the beginning and concluding verses.

Imām an-Nawawī *raḥimahullāh* says that the reason for this is that the beginning verses of Sūrah al-Kahf make mention of Allāh's signs. The person who ponders over these signs will not be deluded by Dajjāl. The same applies to the concluding verses of this sūrah wherein Allāh ﷻ says: "Do those who reject think that they could take My servants as protectors besides Me?..." (verse 102)

Others are of the opinion that it is not only the beginning and concluding verses of Sūrah al-Kahf, but the entire sūrah which contains astonishing signs. If a person ponders over them, he will not find Dajjāl to be astonishing, and therefore not be deluded by him.

Merits of reading it on Fridays

Hadīth 125

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ مَا بَيْنَ الْجُمُعَتَيْنِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Prophet ﷺ said: "He who recites Sūrah al-Kahf on a Friday, Allāh ﷻ will provide him with light from one Friday to the next Friday."

Hadīth 126

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ سُطِعَ لَهُ نُوْرٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ يُضِيْءُ لَهُ يَوْمَ الْقِيَامَةِ، وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ.[2]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever reads Sūrah al-Kahf on a Friday, a light will illuminate him from beneath his feet to the clouds in the sky. It will provide light to him on the day of Resurrection, and his sins between one Friday and the next will be forgiven."

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[1] أخرجه الحاكم في كتاب التفسير، باب تفسير سورة الكهف، 2\368.

[2] ذكره ابن كثير في أول تفسير سورة الكهف، 3\70.

Hadīth 127

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ مَا بَيْنَهُ وَبَيْنَ الْبَيْتِ الْعَتِيْقِ.[1]

Abū Sa'īd al-Khudrī ﷺ said: "Whoever reads Sūrah al-Kahf on a Friday, a light will illuminate for him the distance between him and the Ka'bah."

Hadīth 128

عَنْ أَبِي الْمُهَلَّبِ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ يَوْمِ الْجُمُعَةِ كَانَ لَهُ كَفَّارَةً إِلَى الْجُمُعَةِ الأُخْرَى.[2]

Abū al-Muhallab said: "Whoever reads Sūrah al-Kahf on a Friday, it will be an atonement for him till the next Friday."

Hadīth 129

عَنْ خَالِدِ بْنِ مِعْدَانَ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ كُلِّ يَوْمِ جُمُعَةٍ قَبْلَ أَنْ يَخْرُجَ الإِمَامُ كَانَتْ لَهُ كَفَّارَةً مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَبَلَغَ نُوْرُهَا الْبَيْتَ الْعَتِيْقَ.[3]

Khālid ibn Mi'dān said: "Whoever reads Sūrah al-Kahf every Friday before the imām appears [to deliver the Friday sermon], it will be an

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[1] أخرجه الدارمي في كتاب فضائل القرآن باب في فضل سورة الكهف، 2\546، رقم 3407.

[2] أخرجه ابن الضريس في فضائل القرآن، ص 98، رقم 208. وذكره السيوطي في الدر المنثور، 4\231.

[3] ذكره السيوطي في الدر المنثور، 4\231.

Merits of reading it on Fridays

Hadīth 125

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ مَا بَيْنَ الْجُمُعَتَيْنِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Prophet ﷺ said: "He who recites Sūrah al-Kahf on a Friday, Allāh ﷻ will provide him with light from one Friday to the next Friday."

Hadīth 126

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ سُطِعَ لَهُ نُوْرٌ مِنْ تَحْتِ قَدَمِهِ إِلَى عَنَانِ السَّمَاءِ يُضِيْءُ لَهُ يَوْمَ الْقِيَامَةِ، وَغُفِرَ لَهُ مَا بَيْنَ الْجُمُعَتَيْنِ.[2]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever reads Sūrah al-Kahf on a Friday, a light will illuminate him from beneath his feet to the clouds in the sky. It will provide light to him on the day of Resurrection, and his sins between one Friday and the next will be forgiven."

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[1] أخرجه الحاكم في كتاب التفسير، باب تفسير سورة الكهف، 2\368.

[2] ذكره ابن كثير في أول تفسير سورة الكهف، 3\70.

Hadīth 127

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّوْرِ مَا بَيْنَهُ وَبَيْنَ الْبَيْتِ الْعَتِيْقِ.[1]

Abū Sa'īd al-Khudrī ﷺ said: "Whoever reads Sūrah al-Kahf on a Friday, a light will illuminate for him the distance between him and the Ka'bah."

Hadīth 128

عَنْ أَبِي الْمُهَلَّبِ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ يَوْمِ الْجُمُعَةِ كَانَ لَهُ كَفَّارَةً إِلَى الْجُمُعَةِ الأُخْرَى.[2]

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Hadīth 129

عَنْ خَالِدِ بْنِ مِعْدَانَ قَالَ: مَنْ قَرَأَ سُوْرَةَ الْكَهْفِ فِيْ كُلِّ يَوْمِ جُمُعَةٍ قَبْلَ أَنْ يَخْرُجَ الإِمَامُ كَانَتْ لَهُ كَفَّارَةً مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ، وَبَلَغَ نُوْرُهَا الْبَيْتَ الْعَتِيْقَ.[3]

Khālid ibn Mi'dān said: "Whoever reads Sūrah al-Kahf every Friday before the imām appears [to deliver the Friday sermon], it will be an

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[1] أخرجه الدارمي في كتاب فضائل القرآن باب في فضل سورة الكهف، 2\546، رقم 3407.

[2] أخرجه ابن الضريس في فضائل القرآن، ص 98، رقم 208. وذكره السيوطي في الدر المنثور، 4\231.

[3] ذكره السيوطي في الدر المنثور، 4\231.

atonement for him from one Friday to the next, and its light will reach the Ka'bah."

MERITS OF SŪRAH MARYAM

Hadīth 130

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّجَاشِيَّ قَالَ لِجَعْفَرَ بْنِ أَبِيْ طَالِبٍ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ يَعْنِيْ رَسُوْلَ اللهِ ﷺ عَنِ اللهِ مِنْ شَيْءٍ؟ فَقَالَ لَهُ جَعْفَرُ: نَعَمْ، فَقَالَ لَهُ النَّجَاشِيُّ: فَاقْرَأْهُ عَلَيَّ. فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ كهيعص. قَالَتْ: فَبَكَى وَاللهِ النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوْا مَصَاحِفَهُمْ حِيْنَ سَمِعُوْا مَا تُلِيَ عَلَيْهِمْ. ثُمَّ قَالَ النَّجَاشِيُّ: إِنَّ هَذَا وَاللهِ وَالَّذِيْ جَاءَ بِهِ مُوْسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ.[1]

Umm Salamah *raḍiyallāhu ʿanhā* narrates that an-Najāshī [Negus-the ruler of Abyssinia] said to Jaʿfar ibn Abī Ṭālib ﷺ: "Do you have any of what he – the Messenger of Allāh ﷺ - brought from Allāh?" Jaʿfar ﷺ said to him: "Yes." An-Najāshī said: "Read it to me." So he read the beginning verses of Kāf Hā Yā ʿAyn Ṣād [Sūrah Maryam]. She said: "By Allāh, an-Najāshī cried to the extent of wetting his beard, and his bishops cried to the extent of wetting their scriptures when they heard what he recited to them." An-Najāshī then said: "By Allāh, this [Qur'ān] and the book which Mūsā ﷺ came with [the Taurāh] have certainly come from the same source [i.e. from Allāh ﷻ]."

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[1] أخرجه مطولا أحمد في المسند، 1\201-203. وذكره السيوطي في الدر المنثور في أول تفسير سورة مريم، 4\282.

atonement for him from one Friday to the next, and its light will reach the Ka'bah."

MERITS OF SŪRAH MARYAM

Hadīth 130

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّجَاشِيَّ قَالَ لِجَعْفَرَ بْنِ أَبِيْ طَالِبٍ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ يَعْنِيْ رَسُوْلَ اللهِ ﷺ عَنِ اللهِ مِنْ شَيْءٍ؟ فَقَالَ لَهُ جَعْفَرُ: نَعَمْ، فَقَالَ لَهُ النَّجَاشِيُّ: فَاقْرَأْهُ عَلَيَّ. فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ كهيعص. قَالَتْ: فَبَكَى وَاللهِ النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوْا مَصَاحِفَهُمْ حِيْنَ سَمِعُوْا مَا تُلِيَ عَلَيْهِمْ. ثُمَّ قَالَ النَّجَاشِيُّ: إِنَّ هَذَا وَاللهِ وَالَّذِيْ جَاءَ بِهِ مُوْسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ.[1]

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[1] أخرجه مطولا أحمد في المسند، 1\201-203. وذكره السيوطي في الدر المنثور في أول تفسير سورة مريم، 4\282.

MERITS OF SŪRAH ṬĀ HĀ AND AL-AMBIYĀ'

They are from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr

Hadīth 131

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Sūrah Ṭā Hā contains the greatest name of Allāh

Hadīth 132

عَنْ أَبِيْ أُمَامَةَ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: اِسْمُ اللهِ الأَعْظَمُ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ فِيْ سُوَرٍ ثَلاَثٍ: فِي الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ، يَعْنِيْ: اَلْحَيُّ الْقَيُّوْمُ.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "The greatest name of Allāh which – if He is called by, He responds – are in three sūrahs: al-Baqarah, Āl 'Imrān and Ṭā Hā. The name is *al-Ḥayy al-Qayyūm* (the Living, the Sustaining)."

Hadīth 133

عَنِ الْقَاسِمِ أَبِيْ عَبْدِ الرَّحْمٰنِ قَالَ: إِنَّ اِسْمَ اللهِ الأَعْظَمَ فِيْ ثَلاَثِ سُوَرٍ مِنَ الْقُرْآنِ الْكَرِيْمِ: فِيْ سُوْرَةِ الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ. قَالَ الشَّيْخُ: اِلْتَمَسْتُهَا فَوَجَدْتُ فِي الْبَقَرَةِ آيَةَ الْكُرْسِيِّ: ﴿اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾ وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الٓمٓ، اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾، وَفِيْ طٰهٰ: ﴿وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ﴾.[2]

Al-Qāsim Abū 'Abd ar-Raḥmān said: "The greatest name of Allāh ﷺ is in three sūrahs of the Noble Qur'ān: Sūrah al-Baqarah, Āl 'Imrān and Ṭā Hā." The Shaykh said: I searched for it and found it in Āyatul Kursī of Sūrah al-Baqarah: 'Allāh - there is none worthy of worship except Him, the Living, the Sustaining.' (Sūrah al-Baqarah, 2: 255) In the opening verses of Sūrah Āl 'Imrān: 'Alif. Lām. Mīm. Allāh – there is none worthy of worship but He, the Living, the Sustaining.' (Sūrah Āl 'Imrān, 3: 1-2) And in Sūrah Ṭā Hā: 'Faces are humbled before the Living, the Sustaining.' (Sūrah Ṭā Hā, 20: 111)"

[1] أخرجه الفريابي في فضائل القرآن، ص 157، رقم 47.

[2] أخرجه ابن ماجه والفريابي وإسناده صحيح وتقدم تخريجه.

MERITS OF SŪRAH ṬĀ HĀ AND AL-AMBIYĀ'

They are from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr

Hadīth 131

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

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This Ḥadīth was explained under Ḥadīth 81.

Sūrah Ṭā Hā contains the greatest name of Allāh

Hadīth 132

عَنْ أَبِيْ أُمَامَةَ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: اِسْمُ اللهِ الأَعْظَمُ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ فِيْ سُوَرٍ ثَلاَثٍ: فِي الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ، يَعْنِيْ: اَلْحَيُّ الْقَيُّوْمُ.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

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Hadīth 133

عَنِ الْقَاسِمِ أَبِيْ عَبْدِ الرَّحْمٰنِ قَالَ: إِنَّ اِسْمَ اللهِ الأَعْظَمَ فِيْ ثَلاَثِ سُوَرٍ مِنَ الْقُرْآنِ الْكَرِيْمِ: فِيْ سُوْرَةِ الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ. قَالَ الشَّيْخُ: اِلْتَمَسْتُهَا فَوَجَدْتُ فِيْ الْبَقَرَةِ آيَةَ الْكُرْسِيِّ: ﴿اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾ وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الم، اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾، وَفِيْ طٰهٰ: ﴿وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ﴾.[2]

Al-Qāsim Abū 'Abd ar-Raḥmān said: "The greatest name of Allāh ﷻ is in three sūrahs of the Noble Qur'ān: Sūrah al-Baqarah, Āl 'Imrān and Ṭā Hā." The Shaykh said: I searched for it and found it in Āyatul Kursī of Sūrah al-Baqarah: 'Allāh - there is none worthy of worship except Him, the Living, the Sustaining.' (Sūrah al-Baqarah, 2: 255) In the opening verses of Sūrah Āl 'Imrān: 'Alif. Lām. Mīm. Allāh – there is none worthy of worship but He, the Living, the Sustaining.' (Sūrah Āl 'Imrān, 3: 1-2) And in Sūrah Ṭā Hā: 'Faces are humbled before the Living, the Sustaining.' (Sūrah Ṭā Hā, 20: 111)"

[1] أخرجه الفريابي في فضائل القرآن، ص 157، رقم 47.

[2] أخرجه ابن ماجه والفريابي وإسناده صحيح وتقدم تخريجه.

MERITS OF SŪRAH ṬĀ HĀ AND AL-AMBIYĀ'

They are from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr

Hadīth 131

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Sūrah Ṭā Hā contains the greatest name of Allāh

Hadīth 132

عَنْ أَبِي أُمَامَةَ ﷺ عَنْ رَسُوْلِ اللهِ ﷺ قَالَ: اِسْمُ اللهِ الأَعْظَمُ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ فِيْ سُوَرٍ ثَلاَثٍ: فِي الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ، يَعْنِيْ: اَلْحَيُّ الْقَيُّوْمُ.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "The greatest name of Allāh which – if He is called by, He responds – are in three sūrahs: al-Baqarah, Āl 'Imrān and Ṭā Hā. The name is *al-Ḥayy al-Qayyūm* (the Living, the Sustaining)."

Hadīth 133

عَنِ الْقَاسِمِ أَبِيْ عَبْدِ الرَّحْمٰنِ قَالَ: إِنَّ اِسْمَ اللهِ الأَعْظَمَ فِيْ ثَلاَثِ سُوَرٍ مِنَ الْقُرْآنِ الْكَرِيْمِ: فِيْ سُوْرَةِ الْبَقَرَةِ، وَآلِ عِمْرَانَ، وَطٰهٰ. قَالَ الشَّيْخُ: اِلْتَمَسْتُهَا فَوَجَدْتُ فِيْ الْبَقَرَةِ آيَةَ الْكُرْسِيِّ: ﴿اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾ وَفَاتِحَةِ آلِ عِمْرَانَ: ﴿الم، اللهُ لاَ إِلٰهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾، وَفِيْ طٰهٰ: ﴿وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ﴾.[2]

Al-Qāsim Abū 'Abd ar-Raḥmān said: "The greatest name of Allāh ﷻ is in three sūrahs of the Noble Qur'ān: Sūrah al-Baqarah, Āl 'Imrān and Ṭā Hā." The Shaykh said: I searched for it and found it in Āyatul Kursī of Sūrah al-Baqarah: 'Allāh - there is none worthy of worship except Him, the Living, the Sustaining.' (Sūrah al-Baqarah, 2: 255) In the opening verses of Sūrah Āl 'Imrān: 'Alif. Lām. Mīm. Allāh – there is none worthy of worship but He, the Living, the Sustaining.' (Sūrah Āl 'Imrān, 3: 1-2) And in Sūrah Ṭā Hā: 'Faces are humbled before the Living, the Sustaining.' (Sūrah Ṭā Hā, 20: 111)"

[1] أخرجه الفريابي في فضائل القرآن، ص 157، رقم 47.

[2] أخرجه ابن ماجه والفريابي وإسناده صحيح وتقدم تخريجه.

MERITS OF SŪRAH AL-ḤAJJ

Hadīth 134

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: قُلْتُ: يَا رَسُوْلَ اللهِ! أُفُضِّلَتْ سُوْرَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ؟ قَالَ: نَعَمْ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلاَ يَقْرَأْهُمَا.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "I said: 'O Messenger of Allāh! Does Sūrah al-Ḥajj enjoy superiority over all the sūrahs of the Qur'ān by virtue of two prostrations?' He replied: 'Yes. The one who does not want to carry out these two prostrations should not read these two verses.'"

Commentary

This Ḥadīth makes reference to two verses of prostration in this sūrah, viz. verse 18:

Hadīth 135

أَلَمْ تَرَ أَنَّ اللهَ يَسْجُدُ لَهُ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ.

"Have you not seen that before Allâh prostrates whoever is in the heavens and whoever is in the earth, the sun, the moon, the stars, the

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[1] أخرجه أحمد في مسنده، 4\151. وأخرجه الترمذي في كتاب الصلاة باب ما جاء في السجدة في الحج، 2\470، رقم 578. وقال: هذا حديث ليس إسناده بذاك القوي.

mountains, the trees, the animals and many humans..."

And verse 77:

يَاأَيُّهَا الَّذِيْنَ آمَنُوا ارْكَعُوْا وَاسْجُدُوْا

"O believers! Bow down and prostrate..."

The scholars differ with regard to *sajdah-e-tilāwah* (the prostration of recitation) for the second verse. Imām Abū Ḥanīfah *raḥimahullāh*, Imām Mālik *raḥimahullāh*, Sufyān ath-Thaurī *raḥimahullāh* and others are of the opinion that there is no *sajdah-e-tilāwah* at this verse because the order to prostrate refers to the prostration for ṣalāh and not prostration for recitation. The proof for this is that this order is preceded by the order to bow (go into *rukū'*), and when the Qur'ān issues both orders together, it generally refers to the postures of ṣalāh. For example, the verse:

وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرَّاكِعِيْنَ

"prostrate and bow down with those who bow down." (Sūrah Āl 'Imrān, 3: 43)

Imām ash-Shāfi'ī *raḥimahullāh*, Imām Aḥmad *raḥimahullāh* and others are of the opinion that this is a verse of prostration and a person has to make *sajdah-e-tilāwah* at this point. Their proof is the above-quoted Ḥadīth.

MERITS OF SŪRAH AL-MU'MINŪN

Hadīth 136

عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ ﷺ قَالَ: صَلَّى لَنَا النَّبِيُّ ﷺ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُوْرَةَ الْمُؤْمِنُوْنَ، حَتَّى جَاءَ ذِكْرُ مُوْسَى وَهَارُوْنَ أَوْ ذِكْرُ عِيْسَى، أَخَذَتِ النَّبِيَّ ﷺ سَعْلَةٌ فَرَكَعَ.[1]

'Abdullāh ibn as-Sā'ib ﷺ narrates: The Prophet ﷺ led us in the *fajr ṣalāh* in Makkah. He commenced reading Sūrah al-Mu'minūn [and continued reading] until mention of Mūsā ﷺ and Hārūn ﷺ was made,[2] or until mention of 'Īsā ﷺ was made.[3] The Prophet ﷺ was then overtaken by a bout of coughing and so he went into *rukū'* (the bowing posture)."

Hadīth 137

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: كَانَ إِذَا نَزَلَ عَلَى رَسُوْلِ اللهِ ﷺ الْوَحْيُ نَسْمَعُ عِنْدَ وَجْهِهِ كَدَوِيِّ النَّحْلِ. فَأُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَثْنَا سَاعَةً فَسُرِّيَ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ فَقَالَ: اَللّٰهُمَّ زِدْنَا وَلاَ تَنْقُصْنَا، وَأَكْرِمْنَا وَلاَ تُهِنَّا، وَأَعْطِنَا وَلاَ

[1] أخرجه مسلم في كتاب الصلاة، باب القراءة في الصبح، 1\336، رقم 455.

[2] Verses 45-49.

[3] Verse 50.

تَحْرِمْنَا، وَآثِرْنَا وَلاَ تُؤْثِرْ عَلَيْنَا، وَارْضَ عَنَّا وَأَرْضِنَا. ثُمَّ قَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ عَشْرُ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ. ثُمَّ قَرَأَ ﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ﴾ حَتَّى خَتَمَ الْعَشْرَ.[1]

'Umar ibn al-Khaṭṭāb ﷺ narrates: "When revelation used to come to the Messenger of Allāh ﷺ, we would hear a buzzing sound like that of a bee near his face. Revelation came to him one day and we remained waiting for some time. He then regained his composure, faced the *qiblah*, raised his hands and said: 'O Allah! Give us more [of Your bounties] and do not decrease them, give us honour and do not disgrace us, give us [abundance] and do not deprive us, keep us elevated and do not elevate others over us, and please us and be pleased with us.' He then said: 'Ten verses have just been revealed to me; whoever upholds them shall enter Paradise.' He then read: 'Successful indeed are the believers.' He continued reading until he completed the [first] ten verses [of this sūrah]."

[1] ذكره العلامة الآلوسي في روح المعاني في أول تفسير سورة المؤمنين، 18\2، وعزاه إلى أحمد، والترمذي والنسائي والحاكم وصححه.

MERITS OF SŪRAH AN-NŪR AND AL-FURQĀN

Hadīth 138

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

Hadīth 139

عَنْ مُجَاهِدٍ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: عَلِّمُوْا رِجَالَكُمْ سُوْرَةَ الْمَائِدَةِ وَعَلِّمُوْا نِسَائَكُمْ سُوْرَةَ النُّوْرِ.[2]

Mujāhid *rahimahullāh* narrates that the Messenger of Allāh ﷺ said: "Teach Sūrah al-Mā'idah to your men and Sūrah an-Nūr to your women."

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.
[2] أخرجه البيهقي في شعب الإيمان، 2\469، رقم 2428.

Hadīth 140

عَنْ أَبِيْ عَطِيَّةَ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ أَنْ: تَعَلَّمُوْا سُوْرَةَ التَّوْبَةِ وَعَلِّمُوْا نِسَاءَكُمْ سُوْرَةَ النُّوْرِ.[1]

Abū 'Aṭīyyah said: "'Umar ibn al-Khaṭṭāb ﷺ wrote to us saying: 'Study Sūrah at-Taubah and teach Sūrah an-Nūr to your women."

Commentary

Men are instructed to study Sūrah at-Taubah because it encourages towards jihad. Women are instructed to study Sūrah an-Nūr because it encourages them to adopt *hijāb* (*purdah*).

[1] أخرجه أبو عبيد في فضائل القرآن، ص 129.

MERITS OF SŪRAH ASH-SHU'ARĀ'

It is from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr.

Hadīth 141

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AN-NAML, AL-QAṢAṢ, AL-'ANKABŪT, AR-RŪM AND LUQMĀN

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Hadīth 142

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH ASH-SHU'ARĀ'

It is from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr.

Hadīth 141

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AN-NAML, AL-QAṢAṢ, AL-'ANKABŪT, AR-RŪM AND LUQMĀN

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Hadīth 142

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AS-SAJDAH

It is from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Sūrah as-Sajdah shall intercede on behalf of the person who reads it

Hadīth 143

عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: تَجِيْءُ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةُ يَوْمَ الْقِيَامَةِ لَهَا جَنَاحَانِ تُظِلُّ صَاحِبَهَا، تَقُوْلُ: لاَ سَبِيْلَ عَلَيْكَ، لاَ سَبِيْلَ عَلَيْكَ.[1]

Al-Musayyib ibn Rāfi‘ narrates that the Messenger of Allāh ﷺ said: "Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah shall come on the day of Resurrection with two wings. It shall shade the person who used to read it and say [in defence of him]: 'You cannot do anything to him. You cannot do anything to him."

Hadīth 144

عَنْ خَالِدِ بْنِ مِعْدَانَ قَالَ: اِقْرَأُوا الْمُنْجِيَةَ، وَهِيَ ﴿الم، تَنْزِيْلُ﴾ فَإِنَّهُ بَلَغَنِيْ أَنَّ رَجُلاً كَانَ يَقْرَؤُهَا مَا يَقْرَأُ شَيْئًا غَيْرَهَا، وَكَانَ كَثِيْرَ الْخَطَايَا فَنَشَرَتْ جَنَاحَهَا عَلَيْهِ

[1] أخرجه أبو عبيد في فضائل القرآن، ص 135. وذكره السيوطي في الدر المنثور في أول سورة السجدة، 5\185.

وَقَالَتْ: رَبِّ اغْفِرْ لَهُ فَإِنَّهُ كَانَ يُكْثِرُ قِرَاءَتِيْ، فَشَفَّعَهَا الرَّبُّ فِيْهِ، وَقَالَ: اُكْتُبُوا لَهُ بِكُلِّ خَطِيْئَةٍ حَسَنَةً، وَارْفَعُوْا لَهُ دَرَجَةً.[1]

Khālid ibn Mi‘dān said: "Read the Saviour – it is Alif Lām Mīm Tanzīl. I heard that a man used to read it, and did not read anything else. He was a person who committed many sins. The sūrah spread its wing over him and said: 'O Lord! Forgive him because he used to recite me abundantly.' Allāh ﷻ accepted its intercession in the person's favour and said: 'Record in his favour one good deed for every evil deed, and elevate him in rank.'"

The Prophet ﷺ would not sleep without reading Sūrah as-Sajdah and al-Mulk

Hadīth 145

عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾. قَالَ زُهَيْرٌ: سَأَلْتُ أَبَا الزُّبَيْرِ: أَسَمِعْتَ جَابِرًا يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾؟ قَالَ: لَيْسَ جَابِرٌ حَدَّثَنِيْهِ وَلَكِنْ حَدَّثَنِيْ صَفْوَانُ أَوِ ابْنُ صَفْوَانَ.[2]

[1] أخرجه الدارمي في كتاب فضائل القرآن، 2\546، رقم 3408. وذكره السيوطي في الدر المنثور في أول سورة السجدة، 5\185.

[2] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\178، رقم 10544.

MERITS OF SŪRAH AS-SAJDAH

It is from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Sūrah as-Sajdah shall intercede on behalf of the person who reads it

Hadīth 143

عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: تَجِيْءُ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةُ يَوْمَ الْقِيَامَةِ لَهَا جَنَاحَانِ تُظِلُّ صَاحِبَهَا، تَقُوْلُ: لاَ سَبِيْلَ عَلَيْكَ، لاَ سَبِيْلَ عَلَيْكَ.[1]

Al-Musayyib ibn Rāfiʿ narrates that the Messenger of Allāh ﷺ said: "Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah shall come on the day of Resurrection with two wings. It shall shade the person who used to read it and say [in defence of him]: 'You cannot do anything to him. You cannot do anything to him."

Hadīth 144

عَنْ خَالِدِ بْنِ مِعْدَانَ قَالَ: اِقْرَأُوا الْمُنْجِيَةَ، وَهِيَ ﴿الم، تَنْزِيْلُ﴾ فَإِنَّهُ بَلَغَنِيْ أَنَّ رَجُلاً كَانَ يَقْرَؤُهَا مَا يَقْرَأُ شَيْئًا غَيْرَهَا، وَكَانَ كَثِيْرَ الْخَطَايَا فَنَشَرَتْ جَنَاحَهَا عَلَيْهِ

[1] أخرجه أبو عبيد في فضائل القرآن، ص 135. وذكره السيوطي في الدر المنثور في أول سورة السجدة، 5\185.

وَقَالَتْ: رَبِّ اغْفِرْ لَهُ فَإِنَّهُ كَانَ يُكْثِرُ قِرَاءَتِيْ، فَشَفَّعَهَا الرَّبُّ فِيْهِ، وَقَالَ: اُكْتُبُوا لَهُ بِكُلِّ خَطِيْئَةٍ حَسَنَةً، وَارْفَعُوْا لَهُ دَرَجَةً.[1]

Khālid ibn Miʿdān said: "Read the Saviour – it is Alif Lām Mīm Tanzīl. I heard that a man used to read it, and did not read anything else. He was a person who committed many sins. The sūrah spread its wing over him and said: 'O Lord! Forgive him because he used to recite me abundantly.' Allāh ﷻ accepted its intercession in the person's favour and said: 'Record in his favour one good deed for every evil deed, and elevate him in rank.'"

The Prophet ﷺ would not sleep without reading Sūrah as-Sajdah and al-Mulk

Hadīth 145

عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾. قَالَ زُهَيْرٌ: سَأَلْتُ أَبَا الزُّبَيْرِ: أَسَمِعْتَ جَابِرًا يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾؟ قَالَ: لَيْسَ جَابِرٌ حَدَّثَنِيْهِ وَلَكِنْ حَدَّثَنِيْ صَفْوَانُ أَوِ ابْنُ صَفْوَانَ.[2]

[1] أخرجه الدارمي في كتاب فضائل القرآن، 2\546، رقم 3408. وذكره السيوطي في الدر المنثور في أول سورة السجدة، 5\185.

[2] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\178، رقم 10544.

Abū az-Zubayr narrates from Jābir ibn ʻAbdillāh ﷺ who said: "The Messenger of Allāh ﷺ would not go to sleep until he read Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk]." Zuhayr said: "I asked Abū az-Zubayr: 'Did you hear Jābir saying that the Prophet ﷺ would not go to sleep until he read Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk]?' He replied: 'Jābir did not narrate it to me. Rather, Safwān or Ibn Safwān narrated it to me.'"

Hadīth 146

عَنْ أُمِّ الْمُؤْمِنِيْنَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُلَّ لَيْلَةٍ لاَ يَدَعُهُمَا فِيْ سَفَرٍ وَلاَ حَضَرٍ.[1]

ʻĀ'ishah *radiyallāhu ʻanhā* narrates that the Messenger of Allāh ﷺ used to read Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk] every night. He would not leave them out – neither when he was on a journey nor when he was at home."

Hadīth 147

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُوْلُ: فِيْ تَنْزِيْلِ السَّجْدَةِ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ قَالَ: فِيْهِمَا فَضْلٌ سِتِّيْنَ دَرَجَةً عَلَى غَيْرِهِمَا مِنْ سُوَرِ الْقُرْآنِ.[1]

[1] ذكر السيوطي في الدر المنثور، 6\237.

ʻAbdullāh ibn ʻUmar ﷺ used to say with regard to Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk]: "They enjoy sixty levels of superiority over other sūrahs of the Qur'ān."

Hadīth 148

عَنْ طَاوُوْسَ قَالَ: فُضِّلَتَا عَلَى كُلِّ سُوْرَةٍ فِي الْقُرْآنِ بِسِتِّيْنَ حَسَنَةً.[2]

Tāwūs said: "These two sūrahs [Sūrah as-Sajdah and al-Mulk] enjoy superiority over every other sūrah of the Qur'ān by sixty rewards."

Hadīth 149

عَنْ كَعْبٍ قَالَ: مَنْ قَرَأَ ﴿تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُتِبَ لَهُ سَبْعُوْنَ حَسَنَةً، وَحُطَّ عَنْهُ سَبْعُوْنَ سَيِّئَةً، وَرُفِعَ لَهُ بِهَا سَبْعُوْنَ دَرَجَةً.[3]

Ka'b said: "Whoever reads Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk] shall have seventy rewards recorded in his favour, seventy sins will be removed from his record, and he will be elevated by seventy ranks by virtue of them."

[1] أخرجه أبو عبيد في فضائل القرآن، ص 136.

[2] أخرجه الدارمي في كتاب فضائل القرآن، 2\547، رقم 3412. وأخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في فضل سورة الملك، 5\152.

[3] أخرجه الدارمي في كتاب فضائل القرآن، 2\546، رقم 3409. وذكره السيوطي في الدر المنثور، 5\185.

The Prophet ﷺ used to read Sūrah as-Sajdah and ad-Dahr in the *fajr salāh* of Fridays

Hadīth 150

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ فِيْ صَلاَةِ الْفَجْرِ ﴿الم، تنزيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Hurayrah ﷺ narrates: "The Prophet ﷺ used to read in the *fajr salāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]."

Hadīth 151

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الم، تَنْزِيْل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْجُمُعَةِ سُوْرَةَ الْجُمُعَةِ وَالْمُنَافِقُوْنَ.[2]

'Abdullāh ibn 'Abbās ﷺ narrates that the Prophet ﷺ used to read in the *fajr salāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]. And he used to read Sūrah al-Jumu'ah and al-Munāfiqūn in the *jumu'ah salāh*."

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[1] أخرجه البخاري في كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، 2\377، رقم 891.

[2] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في يوم الجمعة، 2\599، رقم 879.

Hadīth 152

عَنْ أَبِيْ إِسْحَاقَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ بِتَنْزِيْلِ السَّجْدَةِ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Is-hāq narrates: The Prophet ﷺ used to read in the *fajr salāh* of Friday: Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]."

Hadīth 153

عَنِ الشَّعْبِيِّ قَالَ: مَا شَهِدْتُ ابْنَ عَبَّاسٍ قَرَأَ يَوْمَ الْجُمُعَةِ إِلاَّ بِ ﴿تَنْزِيْل﴾ وَ ﴿هَلْ أَتَى﴾.[2]

Ash-Sha'bī said: "I always saw Ibn 'Abbās ﷺ reading Tanzīl [Sūrah as-Sajdah] and Hal atā [Sūrah ad-Dahr] on Fridays."

Hadīth 154

عَنْ أَبِيْ إِسْحَاقَ قَالَ: أَمَّنَا إِبْرَاهِيْمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَنَحْنُ بِالْمَدِيْنَةِ فَصَلَّيْتُ وَرَاءَهُ يَوْمَ الْجُمُعَةِ صَلاَةَ الْغَدَاةِ فَقَرَأَ: ﴿الم، تَنْزِيْل﴾ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[3]

Abū Is-hāq said: "Ibrāhīm ibn 'Abd ar-Rahmān ibn 'Auf led us in salāh when we were in

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[1] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في صلاة الصبح، 2\117، رقم 2729.

[2] أخرجه أبو بكر بن أبي شيبة في المصنف في كتاب الجمعة، 2\49.

[3] أخرجه ابن أبي شيبة في كتاب الجمعة، 2\50.

The Prophet ﷺ used to read Sūrah as-Sajdah and ad-Dahr in the *fajr ṣalāh* of Fridays

Hadīth 150

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ فِي صَلاَةِ الْفَجْرِ ﴿الم، تنزيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Hurayrah ﷺ narrates: "The Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]."

Hadīth 151

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الم، تَنْزِيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلاَةِ الْجُمُعَةِ سُوْرَةَ الْجُمُعَةِ وَالْمُنَافِقُوْنَ.[2]

'Abdullāh ibn 'Abbās ﷺ narrates that the Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]. And he used to read Sūrah al-Jumu'ah and al-Munāfiqūn in the *jumu'ah ṣalāh*."

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[1] أخرجه البخاري في كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، 2\377، رقم 891.

[2] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في يوم الجمعة، 2\599، رقم 879.

Hadīth 152

عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي الْفَجْرِ بِتَنْزِيْلِ السَّجْدَةِ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Is-ḥāq narrates: The Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: Tanzīl [Sūrah] as-Sajdah and Hal atā 'alal insān [Sūrah ad-Dahr]."

Hadīth 153

عَنِ الشَّعْبِيِّ قَالَ: مَا شَهِدْتُ ابْنَ عَبَّاسٍ قَرَأَ يَوْمَ الْجُمُعَةِ إِلاَّ بِ ﴿تَنْزِيْل﴾ وَ ﴿هَلْ أَتَى﴾.[2]

Ash-Sha'bī said: "I always saw Ibn 'Abbās ﷺ reading Tanzīl [Sūrah as-Sajdah] and Hal atā [Sūrah ad-Dahr] on Fridays."

Hadīth 154

عَنْ أَبِي إِسْحَاقَ قَالَ: أَمَّنَا إِبْرَاهِيْمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَنَحْنُ بِالْمَدِيْنَةِ فَصَلَّيْتُ وَرَاءَهُ يَوْمَ الْجُمُعَةِ صَلاَةَ الْغَدَاةِ فَقَرَأَ: ﴿الم، تَنْزِيْل﴾ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[3]

Abū Is-ḥāq said: "Ibrāhīm ibn 'Abd ar-Raḥmān ibn 'Auf led us in ṣalāh when we were in

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[1] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في صلاة الصبح، 2\117، رقم 2729.

[2] أخرجه أبو بكر بن أبي شيبة في المصنف في كتاب الجمعة، 2\49.

[3] أخرجه ابن أبي شيبة في كتاب الجمعة، 2\50.

Madīnah. I performed the *fajr ṣalāh* on Friday behind him and he read Alif Lām Mīm Tanzīl [Sūrah as-Sajdah] and Hal atā 'alal insān [Sūrah ad-Dahr]."

Commentary

Ibn Taymīyyah *raḥimahullāh* said: "The wisdom behind reading these two sūrahs in the *fajr ṣalāh* of Fridays is that they contain what happened and what is going to happen on a Friday. They make mention of the creation of Ādam ﷺ - which was on a Friday - and about the Hereafter and the Resurrection – which will take place of a Friday. This serves as a reminder to man with regard to what happened in the past and what is going to happen in the future."

Ibn Ḥajar *raḥimahullāh* said: "The wisdom behind reading Sūrah as-Sajdah on a Friday is to make one additional prostration (*sajdah*) on this day. So much so that if a person does not read this sūrah, it is desirable (*mustaḥab*) for him to read any sūrah in which there is a verse of prostration."

Ibrāhīm an-Nakha'ī *raḥimahullāh* said: "It is desirable for a person to read a sūrah in which there is a verse of prostration in the *fajr ṣalāh* on a Friday."[1]

[1] سبل السلام للإمام الصنعاني، 1\336، وفتح الباري شرح صحيح البخاري، 2\379.

MERITS OF SŪRAHS AL-AḤZĀB, SABA' AND FĀṬIR

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Ḥadīth 155

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH YĀ SĪN

It is from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Hadīth 156

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

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This Hadīth was explained under Hadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

Reading it at night

Hadīth 157

عَنْ جُنْدُب ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ يٰسٓ فِيْ لَيْلَةٍ اِبْتِغَاءَ وَجْهِ اللهِ غُفِرَ لَهُ.[1]

Jundub ﷺ narrates that the Messenger of Allāh ﷺ said: "He who recites Sūrah Yā Sīn at night for the pleasure of Allāh ﷻ is forgiven."

Hadīth 158

عَنْ أَنَسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ يٰسٓ فِيْ كُلِّ لَيْلَةٍ اِبْتِغَاءَ وَجْهِ اللهِ غُفِرَ لَهُ.[2]

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "He who recites Sūrah Yā Sīn every night for the pleasure of Allāh ﷻ is forgiven."

Hadīth 159

عَنِ الْحَسَنِ قَالَ: مَنْ قَرَأَ يٰسٓ فِيْ لَيْلَةٍ اِبْتِغَاءَ وَجْهِ اللهِ أَوْ مَرْضَاةِ اللهِ، غُفِرَ لَهُ، وَقَالَ: بَلَغَنِيْ أَنَّهَا تَعْدِلُ الْقُرْآنَ كُلَّهُ.[3]

[1] أخرجه ابن حبان في صحيحه، في كتاب الصلاة، باب قيام الليل، 6\312، رقم 2574.
[2] أخرجه ابن عدي في الكامل في الضعفاء، 5\193. والحديث له شاهد صحيح تقدم ذكره.
[3] أخرجه الدارمي في كتاب فضائل القرآن، باب في فضل يس، 2\548، رقم 3415.

Al-Ḥasan said: "He who recites Sūrah Yā Sīn at night for the sake of Allāh or for the pleasure of Allāh ﷻ is forgiven." He said: "I heard that it equals the entire Qur'ān."

It is the heart of the Qur'ān

Hadīth 160

عَنْ مَعْقِلِ بْنِ يَسَارٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: وَ يٰسٓ قَلْبُ الْقُرْآنِ لاَ يَقْرَؤُهَا رَجُلٌ يُرِيْدُ اللهَ وَالدَّارَ الآخِرَةَ إِلاَّ غُفِرَ لَهُ، اِقْرَأُوْهَا عَلَى مَوْتَاكُمْ.[1]

Ma'qil ibn Yasār ﷺ narrates that the Messenger of Allāh ﷺ said: "[Sūrah] Yā Sīn is the heart of the Qur'ān. No person recites it for the pleasure of Allāh ﷻ and the Hereafter without being forgiven. Recite it over your deceased ones."

Hadīth 161

عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ﷺ: إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَقَلْبُ الْقُرْآنِ يٰسٓ، وَمَنْ قَرَأَ يٰسٓ كَتَبَ اللهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشَرَ مَرَّاتٍ.[2]

Anas ﷺ narrates that the Prophet ﷺ said: "Everything has a heart, and the heart of the Qur'ān is [Sūrah] Yā Sīn. He who recites [Sūrah]

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[1] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، باب ما يقرأ على الميت، 6\265، رقم 10913.

[2] أخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في فضل يس، 5\149، رقم 2887.

Yā Sīn, ten recitations of the Qur'ān are recorded in his favour."

Reading it over the person who is approaching death

Hadīth 162

عَنْ مَعْقِلِ بْنِ يَسَارٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِقْرَأُوْا عَلَى مَوْتَاكُمْ يٰسٓ.[1]

Ma'qil ibn Yasār ﷺ narrates that the Messenger of Allāh ﷺ said: "Read [Sūrah] Yā Sīn over your deceased ones."

Commentary

It is desirable to read Sūrah Yā Sīn when a person is approaching death. When a person is in the throes of death, his heart becomes weak and it turns completely towards Allāh ﷻ. When this sūrah is read to him, his heart becomes stronger, his belief in the fundamentals of Islam becomes stronger, and he experiences amiability with the conditions of the Hereafter which are described in this sūrah.

Ḥāfiẓ Ibn Kathīr *raḥimahullāh* said: "Some *'ulamā* said: 'One of the special features of this sūrah is that when it is read over a difficult matter, Allāh ﷻ brings ease to that matter. Reading it near a

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[1] أخرجه النسائي في كتاب عمل اليوم والليلة، باب ما يقرأ على الميت، ص 308، رقم 1082.

Al-Ḥasan said: "He who recites Sūrah Yā Sīn at night for the sake of Allāh or for the pleasure of Allāh ﷻ is forgiven." He said: "I heard that it equals the entire Qur'ān."

It is the heart of the Qur'ān

Hadīth 160

عَنْ مَعْقِلِ بْنِ يَسَارٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: وَ يٰسٓ قَلْبُ الْقُرْآنِ لاَ يَقْرَؤُهَا رَجُلٌ يُرِيْدُ اللهَ وَالدَّارَ الآخِرَةَ إِلاَّ غُفِرَ لَهُ، اِقْرَأُوْهَا عَلَى مَوْتَاكُمْ.[1]

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Hadīth 161

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[1] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، باب ما يقرأ على الميت، 6\265، رقم 10913.

[2] أخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في فضل يس، 5\149، رقم 2887.

Yā Sīn, ten recitations of the Qur'ān are recorded in his favour."

Reading it over the person who is approaching death

Hadīth 162

عَنْ مَعْقِلِ بْنِ يَسَارٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: اِقْرَأُوْا عَلَى مَوْتَاكُمْ يٰسٓ.[1]

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Commentary

It is desirable to read Sūrah Yā Sīn when a person is approaching death. When a person is in the throes of death, his heart becomes weak and it turns completely towards Allāh ﷻ. When this sūrah is read to him, his heart becomes stronger, his belief in the fundamentals of Islam becomes stronger, and he experiences amiability with the conditions of the Hereafter which are described in this sūrah.

Ḥāfiẓ Ibn Kathīr *raḥimahullāh* said: "Some *'ulamā* said: 'One of the special features of this sūrah is that when it is read over a difficult matter, Allāh ﷻ brings ease to that matter. Reading it near a

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[1] أخرجه النسائي في كتاب عمل اليوم والليلة، باب ما يقرأ على الميت، ص 308، رقم 1082.

person who is in the throes of death causes the descent of mercy and blessings, and this makes it easy for the soul to leave his body. And Allāh ﷻ knows best."

Hadīth 163

عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اَلْبَقَرَةُ سَنَامُ الْقُرْآنِ وَذِرْوَتُهُ نَزَلَ مَعَ كُلِّ آيَةٍ مِنْهَا ثَمَانُوْنَ مَلَكًا وَاسْتُخْرِجَتْ ﴿اللهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّوْمُ﴾ مِنْ تَحْتِ الْعَرْشِ فَوُصِلَتْ بِهَا – أَوْ فَوُصِلَتْ بِسُوْرَةِ الْبَقَرَةِ – (ويس) قَلْبُ الْقُرْآنِ لاَ يَقْرَؤُهَا رَجُلٌ يُرِيْدُ اللهَ وَالدَّارَ الآخِرَةَ إِلاَّ غُفِرَ لَهُ.[1]

Ma'qil ibn Yasār ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah al-Baqarah is the apex and crest of the Qur'ān. Eighty angels descended with each verse of it. The *Āyatul Kursī* was extracted from beneath the Throne and incorporated with it – or, it was incorporated with Sūrah al-Baqarah. [Sūrah] Yā Sīn is the heart of the Qur'ān. No person recites it for the pleasure of Allāh ﷻ and the Hereafter without being forgiven."

[1] أخرجه الإمام أحمد في المسند 5\26. وأبو داؤد في سننه 3\191، كتاب الجنائز، باب القراءة على الميت. والنسائي في عمل اليوم والليلة، ص 581. وابن ماجه في سننه 1\465، كتاب الجنائز، باب ما جاء فيما يقال عند المريض. والحاكم في المستدرك 1\565، وقال: أوقفه يحيى بن سعيد وغيره عن سليمان التيمي، والقول فيه قول ابن المبارك، إذ الزيادة من الثقة مقبولة.

It eases one's matters

Hadīth 164

عَنْ عَطَاءَ بْنِ أَبِيْ رَبَاحٍ قَالَ: بَلَغَنِيْ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ: مَنْ قَرَأَ يٰسٓ فِيْ صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ.[1]

'Aṭā' ibn Abī Rabāḥ said: I heard that the Messenger of Allāh ﷺ said: "Whoever reads [Sūrah] Yā Sīn at the beginning of the day shall have his needs fulfilled."

Hadīth 165

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: مَنْ قَرَأَ يٰسٓ حِيْنَ يُصْبِحُ أُعْطِيَ يُسْرَ يَوْمِهِ حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهَا فِيْ صَدْرِ لَيْلَةٍ أُعْطِيَ يُسْرَ لَيْلَتِهِ حَتَّى يُصْبِحَ.[2]

'Abdullāh ibn 'Abbās ﷺ said: "Whoever reads [Sūrah] Yā Sīn in the morning shall be provided with ease for the day until the night. Whoever reads it at the beginning of the night shall be provided with ease for the night until the morning."

[1] أخرجه الدارمي في كتاب فضائل القرآن، باب في فضل يس، 2\549، رقم 3418.

[2] أخرجه الدارمي في كتاب فضائل القرآن، باب في فضل يس، 2\549، رقم 3419.

MERITS OF SŪRAH AS-SĀFFĀT

It is from among the *mi'ayn* which the Prophet ﷺ was given in place of the Zabūr.

Hadīth 166

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAHS SĀD, AZ-ZUMAR, GHĀFIR, FUSSILAT, ASH-SHŪRĀ, AZ-ZUKHRUF, AD-DUKHĀN, AL-JĀTHIYAH AND AL-AHQĀF

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Hadīth 167

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

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This Hadīth was explained under Hadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

The Prophet ﷺ used to read Sūrah az-Zumar every night

Hadīth 168

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يَصُوْمُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُوْلَ: مَا يُرِيْدُ أَنْ يَصُوْمَ، وَكَانَ يَقْرَأُ كُلَّ لَيْلَةٍ بِبَنِيْ إِسْرَائِيْلَ وَالزُّمَرِ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates: "The Messenger of Allāh ﷺ used to fast so much that we would think to ourselves: 'He does not want to stop fasting.' And he would abstain from fasting so much that we would think to ourselves: 'He does not want to fast.' And he used to read [Sūrah] Banī Isrā'īl/al-Isrā' and [Sūrah] az-Zumar every night."

The high rank of the *ḥawāmīm*

Hadīth 169

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ قَالَ: أَتَى رَجُلٌ رَسُوْلَ اللهِ ﷺ فَقَالَ: أَقْرِئْنِيْ يَا رَسُوْلَ اللهِ. قَالَ لَهُ: اِقْرَأْ ثَلاَثًا مِنْ ذَاتِ "الرَّاء". فَقَالَ الرَّجُلُ: كَبُرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ، قَالَ:: فَاقْرَأْ مِنْ ذَاتِ "حم". فَقَالَ مِثْلَ مَقَالَتِهِ الأُوْلَى. فَقَالَ: اِقْرَأْ ثَلاَثًا مِنَ الْمُسَبِّحَاتِ. فَقَالَ مِثْلَ مَقَالَتِهِ. فَقَالَ الرَّجُلُ: وَلَكِنْ أَقْرِئْنِيْ يَا رَسُوْلَ اللهِ

[1] أخرجه أحمد في المسند، 6\68. وأخرجه النسائي في السنن الكبرى في كتاب التفسير في سورة الزمر، 6\444، رقم 1144.

سُوْرَةً جَامِعَةً. فَأَقْرَأَهُ إِذَا زُلْزِلَتِ الأَرْضُ حَتَّى فَرَغَ مِنْهَا. قَالَ الرَّجُلُ: وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لاَ أَزِيْدُ عَلَيْهَا أَبَدًا. ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ. ثُمَّ قَالَ: عَلَيَّ بِهِ. فَجَاءَهُ فَقَالَ لَهُ: أُمِرْتُ بِيَوْمِ الأَضْحَى جَعَلَهُ اللهُ عِيْدًا لِهَذِهِ الأُمَّةِ. فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلاَّ مَنِيْحَةَ اِبْنِيْ أَفَأُضَحِّيْ بِهَا؟ قَالَ: لاَ، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ، وَتَقْلِمُ أَظْفَارَكَ، وَتَحْلِقُ عَانَتَكَ، فَذَلِكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ اللهِ.[1]

'Abdullāh ibn 'Amr ﷺ narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Advise me to read something of the Qur'ān." He said: "Read the three [sūrahs] which have *rā'*[2]." The man said: "I am gone old, my heart is hard, and my tongue is thick." He said: "Then read the sūrahs which commence with *ḥā mīm*." The man gave the same reply. The Messenger of Allāh ﷺ said: "Then read the three *musabbiḥāt* [the sūrahs which commence with the glorification of Allāh ﷻ]. The man gave the same reply and said: "Teach me a comprehensive sūrah to read." The Messenger of Allāh ﷺ made him read *idhā zulzilatil arḍu* [Sūrah az-Zilzāl] till the end. The man said: "I take an oath in the name of the Being who sent you with the truth, I will never read more than this." The man then

[1] أخرجه أحمد في مسنده، 1\169. وأخرجه أبو داؤد في كتاب الصلاة، باب تحزيب القرآن، 2\58، رقم 1399.

[2] This refers to the sūrahs which have the letter *rā'* at the beginning. They are Sūrahs Yūnus, Hūd, Yūsuf, Ibrāhīm, and al-Ḥijr.

turned around and left. The Messenger of Allāh ﷺ said: "The man has certainly succeeded, the man has certainly succeeded." He then said: "Call him back." When he came back, the Messenger of Allāh ﷺ said to him: "I have been ordered to uphold the day of sacrifice – Allāh ﷻ made it a day of commemoration for this *ummah*." The man said: "What if I find nothing except the animal which my son loaned for me for the purposes of milk? Can I slaughter it?" He replied: "No. But you may cut your hair, clip your nails, and shave your pubic area. That is the completion of your sacrifice."

Commentary

This Hadīth shows the lofty status of these sūrahs. The Messenger of Allāh ﷺ chose them for this Companion ﷺ when he requested for something of the Qur'ān which he could read. The Messenger of Allāh ﷺ first advised him to read the sūrahs which commence with the letter *rā'*. When he excused himself from these, the Messenger of Allāh ﷺ advised him to read those which commence with the letters *Hā Mīm*. The following sūrahs commence with these letters: Sūrahs Ghāfir, Fussilat, ash-Shūrā, az-Zukhruf, ad-Dukhān, al-Jāthiyah, and al-Aḥqāf.

Hadīth 170

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: اَلْحَوَامِيْمُ دِيْبَاجُ الْقُرْآنِ.[1]

'Abdullāh ibn Mas'ūd ﷺ said: "The *ḥawāmīm* are the silk brocades of the Qur'ān."

Hadīth 171

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: إِنَّ لِكُلِّ شَيْءٍ لُبَابًا وَلُبَابُ الْقُرْآنِ الْحَوَامِيْمُ.[2]

'Abdullāh ibn 'Abbās ﷺ said: "Everything has a core, and the *ḥawāmīm* are the core of the Qur'ān."

Hadīth 172

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: اِجْتَمَعَتْ قُرَيْشٌ لِلنَّبِيِّ ﷺ يَوْمًا فَقَالُوْا: اُنْظُرُوْا أَعْلَمَكُمْ بِالسِّحْرِ وَالْكَهَانَةِ وَالشِّعْرِ، فَلْيَأْتِ هَذَا الرَّجُلَ الَّذِيْ قَدْ فَرَّقَ جَمَاعَتَنَا، وَشَتَّتَ أَمْرَنَا، وَعَابَ دِيْنَنَا فَلْيُكَلِّمْهُ، وَلْيَنْظُرْ مَا يَرُدُّ عَلَيْهِ. قَالُوْا: مَا نَعْلَمُ أَحَدًا غَيْرَ عُتْبَةَ بْنِ رَبِيْعَةَ. قَالُوْا: أَنْتَ يَا أَبَا الْوَلِيْدِ، فَأَتَاهُ عُتْبَةُ فَقَالَ: يَا مُحَمَّدُ، أَنْتَ خَيْرٌ أَمْ عَبْدُ اللهِ؟ قَالَ: فَإِنْ كُنْتَ تَزْعُمُ أَنَّ هَؤُلَاءِ خَيْرٌ مِنْكَ فَقَدْ عَبَدُوْا الآلِهَةَ الَّتِيْ عِبْتَ، وَإِنْ كُنْتَ تَزْعُمُ أَنَّكَ خَيْرٌ مِنْهُمْ فَتَكَلَّمْ حَتَّى نَسْمَعَ قَوْلَكَ. إِنَّا وَاللهِ مَا رَأَيْنَا سَخْلَةً قَطُّ أَشْأَمَ عَلَى قَوْمِكَ مِنْكَ، فَرَّقْتَ جَمَاعَتَنَا، وَشَتَّتَ أَمْرَنَا، وَعِبْتَ دِيْنَنَا، فَفَضَحْتَنَا فِي الْعَرَبِ حَتَّى لَقَدْ طَارَ فِيْهِمْ أَنَّ فِيْ قُرَيْشٍ سَاحِرًا، وَأَنَّ فِيْ قُرَيْشٍ كَاهِنًا. وَاللهِ مَا

1أخرجه ابن أبي شيبة في كتاب فضائل القرآن باب في فضل الحواميم، 10\558، رقم 10332.

2أخرجه أبو عبيد في فضائل القرآن، ص 137. وذكره السيوطي في الدر المنثور، باب تفسير سورة غافر، 5\378.

تَنْتَظِرُ إِلاَّ مِثْلَ صَيْحَةِ الْحُبْلَى بِأَنْ يَقُوْمَ بَعْضُنَا إِلَى بَعْضٍ بِالسُّيُوْفِ حَتَّى تَنْفَانَى. أَيُّهَا الرَّجُلُ إِنْ كَانَ بِكَ الْحَاجَةَ جَمَعْنَا حَتَّى تَكُوْنَ أَغْنَى قُرَيْشٍ رَجُلاً، وَإِنْ كَانَ إِنَّمَا بِكَ الْبَاءَةُ فَاخْتَرْ أَيَّ نِسَاءِ قُرَيْشٍ شِئْتَ فَنُزَوِّجَكَ عَشْرًا. قَالَ لَهُ رَسُوْلُ اللهِ ﷺ: أَفَرَغْتَ؟ قَالَ: نَعَمْ، قَالَ: فَقَالَ رَسُوْلُ اللهِ ﷺ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. ﴿حم، تَنْزِيْلٌ مِّنَ الرَّحْمَنِ الرَّحِيْمِ﴾ ...حَتَّى بَلَغَ ﴿فَإِنْ أَعْرَضُوْا فَقَدْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُوْدٍ﴾.

فَقَالَ عُتْبَةُ: حَسْبُكَ حَسْبُكَ. مَا عِنْدَكَ غَيْرُ هَذَا؟ قَالَ: لاَ. فَرَجَعَ إِلَى قُرَيْشٍ فَقَالُوْا: مَا وَرَاءَكَ؟ قَالَ: مَا تَرَكْتُ شَيْئًا أَرَى أَنَّكُمْ تُكَلِّمُوْنَهُ بِهِ إِلاَّ كَلَّمْتُهُ. قَالُوْا: هَلْ أَجَابَكَ؟ قَالَ: نَعَمْ، وَالَّذِيْ نَصَبَهَا بِنْيَةً مَا فَهِمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ أَنَّهُ قَالَ: ﴿أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُوْدٍ﴾. قَالُوْا: وَيْلَكَ يُكَلِّمُكَ رَجُلٌ بِالْعَرَبِيَّةِ لاَ تَدْرِيْ مَا قَالَ؟ قَالَ: وَاللهِ مَا فَهِمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ ذِكْرِ الصَّاعِقَةِ.[1]

Jābir ibn ʿAbdillāh ﷺ narrates that the Quraysh assembled one day to discuss the Prophet ﷺ. They said: "Look for someone who is the most knowledgeable with regard to magic, fortune telling and poetry. He must go to this man [i.e. the Prophet ﷺ] who has caused division among our ranks, scattered our affairs, and disparaged our religion. He must speak to him and see what reply he gives." They said: "We do not know anyone more suitable than ʿUtbah ibn Rabīʿah for this purpose." They said: "You go O Abū al-Walīd!" ʿUtbah went and said: "O Muḥammad!

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[1] أخرجه أبو يعلى في مسنده، 3\349، رقم 1818.

Who is better, you or ʿAbdullāh? If you say that they are better, then they worshipped the gods which you are disparaging. If you claim that you are better, then speak so that we may hear what you have to say. By Allāh, we have not come across one of our own who is more unworthy than you. You caused division among our ranks, scattered our affairs, and disparaged our religion. You have disgraced us among the Arabs. They are saying that there is a magician among the Quraysh, and that there is a fortune teller among the Quraysh. By Allāh, we are just waiting for the cry of a pregnant woman [i.e. an evil which will come upon us suddenly] which would cause us to put each other to the sword until we are all destroyed. O man! If you are in need of financial assistance, we will accumulate wealth for you so that you are the wealthiest from the Quraysh. If your goal is sexual gratification, you can choose whichever Quraysh women you like and we will get you married to ten women."

The Messenger of Allāh ﷺ said to him: "Are you over?" He replied: "Yes." The Messenger of Allāh ﷺ said: "I commence in the name of Allāh, the Beneficent, the Merciful. Hā Mīm. A revelation from the Beneficent, the Merciful"....until he reached: "If they turn away, I have warned you of a thunderbolt similar to the thunderbolt which struck the ʿĀd and the Thamūd."

'Utbah said: "Stop, stop. Do you have nothing else to say?" The Messenger of Allāh ﷺ said: "No." So he returned to the Quraysh who asked him:

تَنْتَظِرُ إِلاَّ مِثْلَ صَيْحَةِ الْحُبْلَى بِأَنْ يَقُوْمَ بَعْضُنَا إِلَى بَعْضٍ بِالسُّيُوْفِ حَتَّى تَنْفَانَى. أَيُّهَا الرَّجُلُ إِنْ كَانَ بِكَ الْحَاجَةَ جَمَعْنَا حَتَّى تَكُوْنَ أَغْنَى قُرَيْشٍ رَجُلاً، وَإِنْ كَانَ إِنَّمَا بِكَ الْبَاءَةُ فَاخْتَرْ أَيَّ نِسَاءِ قُرَيْشٍ شِئْتَ فَنُزَوِّجَكَ عَشْرًا. قَالَ لَهُ رَسُوْلُ اللهِ ﷺ: أَفَرَغْتَ؟ قَالَ: نَعَمْ، قَالَ: فَقَالَ رَسُوْلُ اللهِ ﷺ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. ﴿حم، تَنْزِيْلٌ مِّنَ الرَّحْمَنِ الرَّحِيْمِ﴾ ...حَتَّى بَلَغَ ﴿فَإِنْ أَعْرَضُوْا فَقَدْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُوْدٍ﴾.

فَقَالَ عُتْبَةُ: حَسْبُكَ حَسْبُكَ. مَا عِنْدَكَ غَيْرُ هَذَا؟ قَالَ: لاَ. فَرَجَعَ إِلَى قُرَيْشٍ فَقَالُوْا: مَا وَرَاءَكَ؟ قَالَ: مَا تَرَكْتُ شَيْئًا أَرَى أَنَّكُمْ تُكَلِّمُوْنَهُ بِهِ إِلاَّ كَلَّمْتُهُ. قَالُوْا: هَلْ أَجَابَكَ؟ قَالَ: نَعَمْ، وَالَّذِيْ نَصَبَهَا بِنْيَةً مَا فَهِمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ أَنَّهُ قَالَ: ﴿أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُوْدٍ﴾. قَالُوْا: وَيْلَكَ يُكَلِّمُكَ رَجُلٌ بِالْعَرَبِيَّةِ لاَ تَدْرِيْ مَا قَالَ؟ قَالَ: وَاللهِ مَا فَهِمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ ذِكْرِ الصَّاعِقَةِ.[1]

Jābir ibn ʿAbdillāh ﷺ narrates that the Quraysh assembled one day to discuss the Prophet ﷺ. They said: "Look for someone who is the most knowledgeable with regard to magic, fortune telling and poetry. He must go to this man [i.e. the Prophet ﷺ] who has caused division among our ranks, scattered our affairs, and disparaged our religion. He must speak to him and see what reply he gives." They said: "We do not know anyone more suitable than ʿUtbah ibn Rabīʿah for this purpose." They said: "You go O Abū al-Walīd!" ʿUtbah went and said: "O Muḥammad!

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[1] أخرجه أبو يعلى في مسنده، 3\349، رقم 1818.

Who is better, you or ʿAbdullāh? If you say that they are better, then they worshipped the gods which you are disparaging. If you claim that you are better, then speak so that we may hear what you have to say. By Allāh, we have not come across one of our own who is more unworthy than you. You caused division among our ranks, scattered our affairs, and disparaged our religion. You have disgraced us among the Arabs. They are saying that there is a magician among the Quraysh, and that there is a fortune teller among the Quraysh. By Allāh, we are just waiting for the cry of a pregnant woman [i.e. an evil which will come upon us suddenly] which would cause us to put each other to the sword until we are all destroyed. O man! If you are in need of financial assistance, we will accumulate wealth for you so that you are the wealthiest from the Quraysh. If your goal is sexual gratification, you can choose whichever Quraysh women you like and we will get you married to ten women."

The Messenger of Allāh ﷺ said to him: "Are you over?" He replied: "Yes." The Messenger of Allāh ﷺ said: "I commence in the name of Allāh, the Beneficent, the Merciful. Ḥā Mīm. A revelation from the Beneficent, the Merciful"....until he reached: "If they turn away, I have warned you of a thunderbolt similar to the thunderbolt which struck the ʿĀd and the Thamūd."

ʿUtbah said: "Stop, stop. Do you have nothing else to say?" The Messenger of Allāh ﷺ said: "No." So he returned to the Quraysh who asked him:

"What happened?" He replied: "I discussed every single thing which I thought you would have discussed with him." They asked: "Did he give you any reply?" He said: "Yes. I take an oath in the name of the Being who structured the Ka'bah, I did not understand anything which he said, apart from: 'I have warned you of a thunderbolt similar to the thunderbolt which struck the 'Ād and the Thamūd.'" They said: "May you be destroyed! A person speaks to you in Arabic and you do not know what he said!?" He said: "By Allāh, I did not understand anything which he said apart from his mentioning the thunderbolt."

Hadīth 173

عَنْ أَبِيْ وَائِلٍ قَالَ: جَاءَ رَجُلٌ يُقَالُ لَهُ نُهَيْكُ بْنُ سِنَانٍ إِلَى عَبْدِ اللهِ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ كَيْفَ تَقْرَأُ هَذَا الْحَرْفَ؟ أَلِفًا أَمْ يَاءً: مِنْ مَاءٍ غَيْرِ آسِنٍ أَوْ مِنْ مَاءٍ غَيْرِ يَاسِنٍ؟ قَالَ: فَقَالَ عَبْدُ اللهِ: وَكُلُّ الْقُرْآنِ قَدْ أَحْصَيْتَ غَيْرَ هَذَا؟ قَالَ: إِنِّيْ لأَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ. فَقَالَ عَبْدُ اللهِ: هَذًّا كَهَذِّ الشِّعْرِ؟ إِنَّ أَقْوَامًا يَقْرَأُوْنَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ وَلَكِنْ إِذَا وَقَعَ فِي الْقَلْبِ فَرَسَخَ فِيْهِ نَفَعَ. إِنَّ أَفْضَلَ الصَّلاَةِ الرُّكُوْعُ وَالسُّجُوْدُ، إِنِّيْ لأَعْلَمُ النَّظَائِرَ الَّتِيْ كَانَ رَسُوْلُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ سُوْرَتَيْنِ فِيْ كُلِّ رَكْعَةٍ، ثُمَّ قَالَ عَبْدُ اللهِ فَدَخَلَ عَلْقَمَةُ فِيْ إِثْرِهِ ثُمَّ خَرَجَ فَقَالَ: قَدْ أَخْبَرَنِيْ بِهَا.[1]

Abū Wā'il narrates: A man by the name of Nuhayk ibn Sinān came to 'Abdullāh and asked: "O Abū 'Abd ar-Rahmān! How do you read this letter? As an *alif* or a *yā*? [Do you read it as] *min*

[1] أخرجه البخاري في كتاب الأذان باب الجمع بين السورتين في الركعة، 2\255، رقم 775.

mā'in ghayr āsin or *min mā'in ghayr yāsin*?" 'Abdullāh asked: "Have you covered the entire Qur'ān apart from this?" He replied: "I read the *mufassal* in a single *rak'at*." 'Abdullāh asked: "Do you read it as fast as poetry is read? There are people who read the Qur'ān but it does not go beyond their throats. It is only when the Qur'ān goes into the heart and is firmly embedded therein does it benefit. The best part of salāh is the *rukū'* and *sujūd* (bowing and prostrating). I know the sūrahs of similar meaning which the Messenger of Allāh ﷺ used to combine in a single *rak'at*." 'Abdullāh then said: - "'Alqamah came after him and went out" – "It is he who informed me of this."

Commentary

This Hadīth shows the importance of reading the Qur'ān slowly, and the abhorrence of swift recitation. Swift recitation prevents a person from reflecting and contemplating over the meanings of the Qur'ān. Allāh ﷻ says: "It is a blessed Book which We revealed to you so that people may contemplate over its verses and intelligent people may comprehend it." (Sūrah Sād, 38: 29) It is also permissible to read a bit swiftly without reflecting over the meanings, while giving due consideration to the rules of correct recitation. However, recitation which is accompanied by contemplation elicits greater reward.

The "sūrahs of similar meaning" referred to in this Hadīth are detailed in the next Hadīth.

Hadīth 174

عَنْ عَلْقَمَةَ وَالأَسْوَدِ قَالاَ: أَتَى ابْنَ مَسْعُوْدٍ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: أَهَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ؟! لَكِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ السُّوْرَتَيْنِ فِيْ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ(اقْتَرَبَتْ وَالْحَاقَّةَ) فِيْ رَكْعَةٍ، وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ (إِذَا وَقَعَتْ وَنُوْنَ) فِيْ رَكْعَةٍ، وَ (سَأَلَ سَائِلٌ وَالنَّازِعَاتِ) فِيْ رَكْعَةٍ، وَ (وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ (الْمُدَّثِّرَ وَالْمُزَّمِّلَ) فِيْ رَكْعَةٍ، وَ (هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ (عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ (الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.

'Alqamah and al-Aswad narrate: "A man came to Ibn Mas'ūd ﷺ and said: 'I read the *mufassal* in a single *rak'at*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rak'at*: at-Ṯūr and adh-Dhāriyāt in a single *rak'at*, *Idhā waq'at* [Sūrah al-Wāqi'ah] and Sūrah Nūn in a single *rak'at*, *Sa'ala sā'il* [Sūrah al-Ma'ārij] and Sūrah an-Nāzi'āt in a single *rak'at*, *Waylul lil muṭaffifīn* [Sūrah aṯ-Ṯaṭfīf] and Sūrah 'Abasa in a single *rak'at*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rak'at*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rak'at*, *'Amma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rak'at*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rak'at*.'"

Hadīth 175

عَنِ الْخَلِيْلِ بْنِ مُرَّةَ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ لاَ يَنَامُ حَتَّى يَقْرَأَ تَبَارَكَ وَحم السَّجْدَةَ، وَقَالَ: اَلْحَوَامِيْمُ سَبْعٌ وَأَبْوَابُ جَهَنَّمَ سَبْعٌ: جَهَنَّمُ، وَالْحُطَمَةُ، وَلَظَى، وَسَعِيْرٌ، وَسَقَرٌ، وَالْهَاوِيَةُ، وَالْجَحِيْمُ. قَالَ: يَجِيْءُ كُلُّ حم مِنْهَا يَوْمَ الْقِيَامَةِ – أَحْسِبُهُ قَالَ: تَقِفُ عَلَى بَابٍ مِنْ هَذِهِ الأَبْوَابِ فَتَقُوْلُ: أَللّٰهُمَّ لاَ يَدْخُلُ هَذَا الْبَابَ مَنْ كَانَ يُؤْمِنُ بِيْ وَيَقْرَأُنِيْ.[1]

Al-Khalīl ibn Murrah narrates: The Messenger of Allāh ﷺ would not sleep until he read Tabāraka [Sūrah al-Mulk] and Ḥā Mīm as-Sajdah. He said: "The *ḥawāmīm* are seven and the doors of Hell are seven, viz. Jahannam, al-Ḥuṭamah, Laẓā, Sa'īr, Saqar, al-Hāwiyah and al-Jaḥīm." He said: "Each of the [seven *ḥā mīms*] shall come on the day of Resurrection – I think he said: Each one will stand on these [seven] doors [of Hell] and say: "O Allāh! The person who used to believe in me and read me cannot enter through this door."

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[1] أخرجه البخاري في كتاب البعث والنشور، باب ما جاء في عدد أبواب جهنم، ص 255، رقم 508.

Hadīth 174

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'Alqamah and al-Aswad narrate: "A man came to Ibn Mas'ūd ﷺ and said: 'I read the *mufaṣṣal* in a single *rak'at*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rak'at*: aṭ-Ṭūr and adh-Dhāriyāt in a single *rak'at*, *Idhā waq'at* [Sūrah al-Wāqi'ah] and Sūrah Nūn in a single *rak'at*, *Sa'ala sā'il* [Sūrah al-Ma'ārij] and Sūrah an-Nāzi'āt in a single *rak'at*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah 'Abasa in a single *rak'at*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rak'at*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rak'at*, *'Amma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rak'at*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rak'at*.'"

Hadīth 175

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Al-Khalīl ibn Murrah narrates: The Messenger of Allāh ﷺ would not sleep until he read Tabāraka [Sūrah al-Mulk] and Ḥā Mīm as-Sajdah. He said: "The *ḥawāmīm* are seven and the doors of Hell are seven, viz. Jahannam, al-Ḥuṭamah, Laẓā, Sa'īr, Saqar, al-Hāwiyah and al-Jaḥīm." He said: "Each of the [seven *ḥā mīms*] shall come on the day of Resurrection – I think he said: Each one will stand on these [seven] doors [of Hell] and say: "O Allāh! The person who used to believe in me and read me cannot enter through this door."

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[1] أخرجه البخاري في كتاب البعث والنشور، باب ما جاء في عدد أبواب جهنم، ص 255، رقم 508.

MERITS OF SŪRAHS MUḤAMMAD, AL-FATḤ AND AL-ḤUJURĀT

These sūrahs are from among the *mathānī* which the Prophet ﷺ was given in place of the Injīl.

Ḥadīth 176

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Ḥadīth 177

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ قَالَ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ فِيْ سَفَرٍ فَسَأَلْتُهُ عَنْ شَيْءٍ ثَلاَثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيَّ، فَقُلْتُ لِنَفْسِيْ: ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الْخَطَّابِ نَزَرْتَ رَسُوْلَ اللهِ ﷺ ثَلاَثَ مَرَّاتٍ فَلَمْ يَرُدَّ عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِيْ فَتَقَدَّمْتُ مَخَافَةَ أَنْ يَكُوْنَ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَإِذَا أَنَا بِمُنَادٍ يُنَادِيْ: يَا عُمَرُ، أَيْنَ عُمَرُ؟ قَالَ: فَرَجَعْتُ وَأَنَا أَظُنُّ أَنَّهُ نَزَلَ فِيَّ شَيْءٌ، قَالَ: فَقَالَ النَّبِيُّ ﷺ: نَزَلَتْ عَلَيَّ الْبَارِحَةَ

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

سُوْرَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيْهَا: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا، لِّيَغْفِرَ لَكَ اللهُ﴾ إلى قوله ﴿فَوْزًا عَظِيْمًا﴾.[1]

'Umar ibn al-Khaṭṭāb ﷺ narrates: We were with the Messenger of Allāh ﷺ on a journey and I asked him about a particular matter three times but he did not give me a reply. I thought to myself: 'May your mother be bereft of you, O Ibn al-Khaṭṭāb! You persisted in asking the Messenger of Allāh ﷺ three times but he did not give you a reply.' He said: 'I mounted my camel and proceeded out of fear that a verse may be revealed with regard to me [reprimanding me for my persistence]. Suddenly I heard someone calling out: 'O 'Umar! Where is 'Umar?' I returned thinking to myself that some verse with regard to me has been revealed. The Prophet ﷺ then said: 'A verse was revealed to me last night. It is more beloved to me than the world and whatever is in it: '*Innā fataḥnā laka fatḥam mubīnā, liyaghfira laka Allāhu*' till '*fauzan aẓīma*' [Sūrah al-Fatḥ].

Commentary

Sūrah al-Fatḥ holds a lofty position in the eyes of the Messenger of Allāh ﷺ. When it was revealed to him, he said: "It is more beloved to me than the world and whatever is in it." This is because of the glad tidings of forgiveness and victory which this sūrah contains.

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[1] أخرجه البخاري في كتاب المغازي، باب غزوة الحديبية، 7\452، رقم 4177.

Hadīth 178

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: لَمَّا نَزَلَتْ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا، لِّيَغْفِرَ لَكَ اللهُ﴾ إِلَى قَوْلِهِ ﴿فَوْزًا عَظِيمًا﴾ مَرْجِعَهُ مِنَ الْحُدَيْبِيَّةِ، وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَّةِ فَقَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا.[1]

Anas ibn Mālik ﷺ narrates: When *'Innā fatahnā laka fatham mubīnā, liyaghfira laka Allāhu'* till *'fauzan azīma'* [Sūrah al-Fath] was revealed during his [the Messenger's ﷺ] return from Hudaybiyah and the Companions ﷺ were overtaken by grief and sorrow – and the Messenger of Allāh ﷺ had already slaughtered his sacrificial animal at Hudaybiyah – he said: "A verse has just been revealed to me – it is more beloved to me than the entire world."

Commentary

The Messenger of Allāh ﷺ and the Sahābah ﷺ left Madīnah in 6 A.H. for Makkah with the intention of performing 'umrah. The unbelievers of Makkah denied them entry and they were forced to camp at Hudaybiyah. The grief and sorrow mentioned in this Hadīth was because of their inability to perform the 'umrah. The Messenger of Allāh ﷺ slaughtered his sacrificial animal to demonstrate his intention to return to Madīnah.

[1] أخرجه مسلم في كتاب الجهاد والسير، باب صلح الحديبية، 3\1413، رقم 1786.

Hadīth 179

عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا بِصِفِّيْنَ فَقَالَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ اِتَّهِمُوْا أَنْفُسَكُمْ، فَإِنَّا كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا. فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا رَسُوْلَ اللهِ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: بَلَى. فَقَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: بَلَى. قَالَ: فَعَلاَمَ نُعْطِي الدَّنِيَّةَ فِيْ دِيْنِنَا؟ أَنَرْجِعُ وَلاَ يَحْكُمُ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ إِنِّيْ رَسُوْلُ اللهِ، وَلَنْ يُضَيِّعَنِيَ اللهُ أَبَدًا. فَانْطَلَقَ عُمَرُ إِلَى أَبِيْ بَكْرٍ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّهُ رَسُوْلُ اللهِ، وَلَنْ يُضَيِّعَهُ اللهُ أَبَدًا. فَنَزَلَتْ سُوْرَةُ الْفَتْحِ، فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِهَا فَقَالَ عُمَرُ: يَا رَسُوْلَ اللهِ أَوَ فَتْحٌ هُوَ؟ قَالَ: نَعَمْ.[1]

Abū Wā'il said: We were at Siffīn when Sahl ibn Hunayf said: "O people! Restrain yourselves [from making rash decisions] because we were with the Prophet ﷺ at Hudaybiyah and we would have fought had we got the opportunity. 'Umar ibn al-Khattāb came and said: 'O Messenger of Allāh! Are we not on the truth while they [the unbelievers of Makkah] are on falsehood?' He replied: 'Indeed.' He asked: 'Is it not true that those who are killed among us shall go to Paradise while those who are killed among them shall go to Hell?' He replied: 'Indeed.' He asked: 'Why, then, should we accept such humiliating terms in our religion? Should we go back without Allāh ﷻ passing a decision between us and them?' He said: 'I am the Messenger of Allāh, and

[1] أخرجه البخاري في كتاب الجزية والموادعة، 6\281، رقم 3182.

Hadīth 178

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: لَمَّا نَزَلَتْ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا، لِيَغْفِرَ لَكَ اللهُ﴾ إِلَى قَوْلِهِ ﴿فَوْزًا عَظِيمًا﴾ مَرْجِعَهُ مِنَ الْحُدَيْبِيَّةِ، وَهُمْ يُخَالِطُهُمُ الْحُزْنُ وَالْكَآبَةُ وَقَدْ نَحَرَ الْهَدْيَ بِالْحُدَيْبِيَّةِ فَقَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا.[1]

Anas ibn Mālik ﷺ narrates: When '*Innā fatahnā laka fatham mubīnā, liyaghfira laka Allāhu*' till '*fauzan azīma*' [Sūrah al-Fath] was revealed during his [the Messenger's ﷺ] return from Hudaybiyah and the Companions ﷺ were overtaken by grief and sorrow – and the Messenger of Allāh ﷺ had already slaughtered his sacrificial animal at Hudaybiyah – he said: "A verse has just been revealed to me – it is more beloved to me than the entire world."

Commentary

The Messenger of Allāh ﷺ and the Sahābah ﷺ left Madīnah in 6 A.H. for Makkah with the intention of performing 'umrah. The unbelievers of Makkah denied them entry and they were forced to camp at Hudaybiyah. The grief and sorrow mentioned in this Hadīth was because of their inability to perform the 'umrah. The Messenger of Allāh ﷺ slaughtered his sacrificial animal to demonstrate his intention to return to Madīnah.

[1] أخرجه مسلم في كتاب الجهاد والسير، باب صلح الحديبية، 3\1413، رقم 1786.

Hadīth 179

عَنْ أَبِي وَائِلٍ قَالَ: كُنَّا بِصِفِّيْنَ فَقَالَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ: أَيُّهَا النَّاسُ اتَّهِمُوْا أَنْفُسَكُمْ، فَإِنَّا كُنَّا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَةِ وَلَوْ نَرَى قِتَالاً لَقَاتَلْنَا. فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: يَا رَسُوْلَ اللهِ أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ؟ فَقَالَ: بَلَى. فَقَالَ: أَلَيْسَ قَتْلاَنَا فِي الْجَنَّةِ وَقَتْلاَهُمْ فِي النَّارِ؟ قَالَ: بَلَى. قَالَ: فَعَلاَمَ نُعْطِي الدَّنِيَّةَ فِيْ دِيْنِنَا؟ أَنَرْجِعُ وَلاَ يَحْكُمُ اللهُ بَيْنَنَا وَبَيْنَهُمْ؟ فَقَالَ: يَا ابْنَ الْخَطَّابِ إِنِّيْ رَسُوْلُ اللهِ، وَلَنْ يُضَيِّعَنِيَ اللهُ أَبَدًا. فَانْطَلَقَ عُمَرُ إِلَى أَبِيْ بَكْرٍ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّهُ رَسُوْلُ اللهِ، وَلَنْ يُضَيِّعَهُ اللهُ أَبَدًا. فَنَزَلَتْ سُوْرَةُ الْفَتْحِ، فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ عَلَى عُمَرَ إِلَى آخِرِهَا فَقَالَ عُمَرُ: يَا رَسُوْلَ اللهِ أَوَ فَتْحٌ هُوَ؟ قَالَ: نَعَمْ.[1]

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Allāh ﷻ will never allow me to lose.' 'Umar ﷺ went to Abū Bakr ﷺ and said the same thing which he said to the Prophet ﷺ. Abū Bakr ﷺ said to him: 'He is the Messenger of Allāh and Allāh will never allow him to lose.' Sūrah al-Fath was then revealed. The Messenger of Allāh ﷺ read it from beginning to end to 'Umar ﷺ. He asked: 'O Messenger of Allāh! Is it really a victory [for us]?' He replied: 'Yes.'"

Commentary

Sahl ibn Hunayf related this Hadīth to the people at Siffīn when he noticed that some of the supporters of 'Alī ﷺ were averse to the arbitration [with Mu'āwiyah ﷺ]. He informed them of the treaty of Hudaybiyah and how the majority of the Companions ﷺ disliked the terms of the treaty. Despite this, it brought many advantageous results for the Muslims, and the Messenger's ﷺ opinion proved to be better than theirs.

Hadīth 180

عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ ﷺ قَالَ: رَأَيْتُ رَسُوْلَ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَقْرَأُ عَلَى رَاحِلَتِهِ سُوْرَةَ الْفَتْحِ.[1]

'Abdullāh ibn Mughaffal ﷺ said: "I saw the Messenger of Allāh ﷺ on the day of the conquest

[1] أخرجه البخاري في كتاب فضائل القرآن، باب القراءة على الدابة، 9\83، رقم 5034.

of Makkah, he was sitting on his camel and reading Sūrah al-Fath."

Commentary

This Hadīth shows that it is Sunnah to read the Qur'ān while riding an animal. The basis of this Sunnah stems from the verse: "So that you may mount their backs, then remember the bounty of your Lord once you sit firm on them, and you say: 'Pure is that being who subjugated this [conveyance] for us, and we would not have been able to bring it under our control.'" (Sūrah az-Zukhruf, 43: 13)

This Hadīth also demonstrates the Messenger's ﷺ constant adherence to the worship of Allāh ﷻ. Although he was seated on a camel and riding it, he did not abandon the worship of Allāh ﷻ. Rather, he engaged in the recitation of the Qur'ān. His reading aloud teaches us that engaging in loud worship is superior to silent worship under certain conditions, e.g. when intending to teach others, to awaken a person who is neglectful, and other similar situations.

THE MUFASSAL

The Qur'ān – as regards the division of sūrahs - is divided into four categories, viz. the *ṭūl*, *mi'ūn*, *mathānī* and *mufaṣṣal*. The first three were explained previously. As for the *mufaṣṣal*, the Prophet ﷺ was bestowed superiority over the other Prophets ﷺ through these sūrahs. The *mufaṣṣal* refers to the short sūrahs which come after the *mathānī*. They are termed *mufaṣṣal* because of the many *Bismillāhs* which separate one sūrah from the other. It is said that they are termed *mufaṣṣal* because of the few abrogated (*mansūkh*) verses which they contain. And so, they are part of the *muḥkamāt* (firmly established, clear in meaning) verses. Al-Bukhārī *raḥimahullāh* narrates on the authority of Sa'īd ibn Jubayr *raḥimahullāh* who said: "The [sūrahs] which you refer to as the *mufaṣṣal* are actually the *muḥkam*."

Sa'īd ibn Jubayr *raḥimahullāh* narrates from Ibn 'Abbās ﷺ who said: "I memorized the *muḥkam* during the era of the Messenger of Allāh ﷺ." I asked him: "What is the *muḥkam*?" He replied: "The *mufaṣṣal*."

Sūrah an-Nās is the last of the *mufaṣṣal* sūrahs. There are eleven different opinions with regard to the first of the *mufaṣṣal* sūrahs. Ibn Ḥajar *raḥimahullāh* feels that the most correct opinion in this regard is that Sūrah Qāf is the first of the *mufaṣṣal* sūrahs.

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Ḥadīth 181

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: لِكُلِّ شَيْءٍ لُبَابٌ، وَإِنَّ لُبَابَ الْقُرْآنِ الْمُفَصَّلُ.[2]

'Abdullāh ibn Mas'ūd ﷺ said: "Everything has a core, and the *mufaṣṣal* is the core of the Qur'ān."

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

[2] أخرجه ابن أبي شيبة في كتاب فضائل القرآن، باب ما جاء في فضل المفصل، 10\561، رقم 10343.

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Ḥadīth 181

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

[2] أخرجه ابن أبي شيبة في كتاب فضائل القرآن، باب ما جاء في فضل المفصل، 10\561، رقم 10343.

MERITS OF SŪRAH QĀF

Reciting it in the Friday sermon

Hadīth 182

عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ ﷺ قَالَتْ: لَقَدْ كَانَ تَنُّورُنَا وَتَنُّورُ رَسُوْلِ اللهِ ﷺ وَاحِدًا سَنَتَيْنِ، أَوْ سَنَةً وَبَعْضَ سَنَةٍ، وَمَا أَخَذْتُ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ إِلاَّ عَنْ لِسَانِ رَسُوْلِ اللهِ ﷺ يَقْرَؤُهَا كُلَّ يَوْمِ جُمْعَةَ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ.[1]

Umm Hishām bint Ḥārithah ibn an-Nuʿmān *raḍiyallāhu ʿanhā* narrates: "We [our family] and the Messenger of Allāh ﷺ used the same *tannūr*[2] for about one and half to two years. I memorized '*Qāf wal Qur'ān al-majīd*' [Sūrah Qāf] from the Messenger of Allāh ﷺ because he used to read it every Friday on the pulpit when he used address the people."

Commentary

Umm Hishām *raḍiyallāhu ʿanhā* relates how close her family lived next to the house of the Prophet ﷺ, to the extent that they shared one *tannūr*, and she could hear him addressing the people when he was on the pulpit. His regular recital of Sūrah Qāf enabled her to memorize it without trying to memorize it formally.

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[1] أخرجه مسلم في كتاب الجمعة، باب تخفيف الصلاة والخطبة، 2\595، رقم 873.

[2] A type of oven for baking bread. It is constructed in the ground in the form of a pit and it is usually clay-lined.

The Prophet ﷺ used to read it in the *fajr ṣalāh*

Hadīth 183

عَنْ قُطْبَةَ بْنِ مَالِكٍ ﷺ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُوْلُ اللهِ ﷺ فَقَرَأَ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ حَتَّى قَرَأَ ﴿وَالنَّخْلَ بَاسِقَاتٍ﴾ قَالَ: فَجَعَلْتُ أُرَدِّدُهَا. وَلاَ أَدْرِيْ مَا قَالَ. وَفِيْ رِوَايَةٍ أُخْرَى: سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِيْ الْفَجْرِ ﴿وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيْدٌ﴾.[1]

Quṭbah ibn Mālik ﷺ narrates: The Messenger of Allāh ﷺ led us in ṣalāh and I read behind him. He read "*Qāf wal Qur'ān al-majīd*" until he read "*wan nakhli bāsiqāt*". He said: "I began repeating it and did not know what he was saying." Another narration states: He heard the Prophet ﷺ reading in the *fajr ṣalāh*: "*wan nakhli bāsiqāt lahā ṭalʿun naḍīd*".

Hadīth 184

عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ وَكَانَ صَلاَتُهُ بَعْدُ تَخْفِيْفًا.[2]

Jābir ibn Samurah ﷺ narrates: "The Prophet ﷺ used to read '*Qāf wal Qur'ān al-majīd*' in the *fajr ṣalāh* and his ṣalāh used to be short."

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[1] أخرجه مسلم في كتاب الصلاة، باب القراءة في صلاة الصبح، 1\336، رقم 457.

[2] أخرجه مسلم في كتاب الصلاة باب القراءة في الصبح، 1\337، رقم 458.

MERITS OF SŪRAH QĀF

Reciting it in the Friday sermon

Hadīth 182

عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ ﷺ قَالَتْ: لَقَدْ كَانَ تَنُّوْرُنَا وَتَنُّوْرُ رَسُوْلِ اللهِ ﷺ وَاحِدًا سَنَتَيْنِ، أَوْ سَنَةً وَبَعْضَ سَنَةٍ، وَمَا أَخَذْتُ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ إِلاَّ عَنْ لِسَانِ رَسُوْلِ اللهِ ﷺ يَقْرَؤُهَا كُلَّ يَوْمِ جُمْعَةَ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ.[1]

Umm Hishām bint Hārithah ibn an-Nu'mān *radiyallāhu 'anhā* narrates: "We [our family] and the Messenger of Allāh ﷺ used the same *tannūr*[2] for about one and half to two years. I memorized '*Qāf wal Qur'ān al-majīd*' [Sūrah Qāf] from the Messenger of Allāh ﷺ because he used to read it every Friday on the pulpit when he used address the people."

Commentary

Umm Hishām *radiyallāhu 'anhā* relates how close her family lived next to the house of the Prophet ﷺ, to the extent that they shared one *tannūr*, and she could hear him addressing the people when he was on the pulpit. His regular recital of Sūrah Qāf enabled her to memorize it without trying to memorize it formally.

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[1] أخرجه مسلم في كتاب الجمعة، باب تخفيف الصلاة والخطبة، 2\595، رقم 873.

[2] A type of oven for baking bread. It is constructed in the ground in the form of a pit and it is usually clay-lined.

The Prophet ﷺ used to read it in the *fajr salāh*

Hadīth 183

عَنْ قُطْبَةَ بْنِ مَالِكٍ ﷺ قَالَ: صَلَّيْتُ وَصَلَّى بِنَا رَسُوْلُ اللهِ ﷺ فَقَرَأَ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ حَتَّى قَرَأَ ﴿وَالنَّخْلَ بَاسِقَاتٍ﴾ قَالَ: فَجَعَلْتُ أُرَدِّدُهَا. وَلاَ أَدْرِيْ مَا قَالَ. وَفِيْ رِوَايَةٍ أُخْرَى: سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِيْ الْفَجْرِ ﴿وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيْدٌ﴾.[1]

Qutbah ibn Mālik ﷺ narrates: The Messenger of Allāh ﷺ led us in salāh and I read behind him. He read "*Qāf wal Qur'ān al-majīd*" until he read "*wan nakhli bāsiqāt*". He said: "I began repeating it and did not know what he was saying." Another narration states: He heard the Prophet ﷺ reading in the *fajr salāh*: "*wan nakhli bāsiqāt lahā tal'un nadīd*".

Hadīth 184

عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ بِ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ وَكَانَ صَلاَتُهُ بَعْدُ تَخْفِيْفًا.[2]

Jābir ibn Samurah ﷺ narrates: "The Prophet ﷺ used to read '*Qāf wal Qur'ān al-majīd*' in the *fajr salāh* and his salāh used to be short."

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[1] أخرجه مسلم في كتاب الصلاة، باب القراءة في صلاة الصبح، 1\336، رقم 457.

[2] أخرجه مسلم في كتاب الصلاة باب القراءة في الصبح، 1\337، رقم 458.

Hadīth 185

عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا أَخَذْتُ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ إِلاَّ مِنْ وَرَاءِ رَسُوْلِ اللهِ ﷺ كَانَ يُصَلِّيْ بِهَا فِي الصُّبْحِ.[1]

Umm Hishām bint Hārithah ibn an-Nu'mān *radiyallāhu 'anhā* said: "I learnt *'Qāf wal Qur'ān al-majīd'* solely from following the Messenger of Allāh ﷺ - he used to read it in the *fajr salāh*."

[1] أخرجه النسائي في كتاب الافتتاح باب القراءة في الصبح بقاف، 2\157.

MERITS OF SŪRAHS QĀF AND AL-QAMR

Hadīth 186

عَنْ عُمَرَ بْنِ الْخَطَّابِ ﷺ أَنَّهُ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَا كَانَ يَقْرَأُ بِهِ رَسُوْلُ اللهِ ﷺ فِي الأَضْحَى وَالْفِطْرِ؟ فَقَالَ: كَانَ يَقْرَأُ فِيْهِمَا بِ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ و ﴿اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ﴾.[1]

'Umar ibn al-Khattāb[2] ﷺ asked Abū Wāqid al-Laythī: "What did the Messenger of Allāh ﷺ read in the *ad-hā* and *fitr* salāh?" He replied: "He used to read *Qāf wal Qur'ān al-majīd* and *Iqtarabatis sā'ah wan shaqqal qamar* [Sūrah al-Qamar] in these two salāhs."

Hadīth 187

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يُكَبِّرُ فِي الْعِيْدَيْنِ اِثْنَيْ عَشَرَ تَكْبِيْرَةً سِوَى تَكْبِيْرَةَ الإِفْتِتَاحِ وَيَقْرَأُ بِ ﴿ق وَالْقُرْآنِ الْمَجِيْدِ﴾ و ﴿اقْتَرَبَتِ السَّاعَةُ﴾.[3]

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[1] أخرجه مسلم في صلاة العيدين، باب ما يقرأ به في صلاة العيدين، 2\607، رقم 891.

[2] The probable reason for 'Umar ibn al-Khattāb ﷺ posing this question was as a way of teaching the people. He posed this question to Abū Wāqid in the presence of others so that they may also learn the desirability of reading these sūrahs. (Refer to the commentary of Imām Nawawī *rahimahullāh* in *Sahīh Muslim*, vol. 1, p. 291, H.M. Sa'īd edition).

[3] أخرجه الحاكم في كتاب العيدين، باب تكبيرات العيدين، 1\298.

ʿĀ'ishah *radiyallāhu ʿanhā* narrates: "The Messenger of Allāh ﷺ used to say twelve *takbīrs* (*Allāhu akbar*) apart from the *takbīr al-iftitāḥ* in the ʿīd ṣalāh. And he used to read *Qāf wal Qur'ān al-majīd* and *Iqtarabatis sā'ah* [Sūrah al-Qamar in this ṣalāh]."

Hadīth 188

عَنْ طَاوُسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الصَّلاَةِ يَوْمَ الْعِيْدِ بِ ﴿ق﴾ وَ ﴿اقْتَرَبَتِ السَّاعَةُ﴾.[1]

Ṭā'ūs narrates that the Prophet ﷺ used to read [Sūrah] Qāf and *Iqtarabatis sā'atu* [Sūrah al-Qamar] in the ṣalāh on ʿīd day.

Commentary

The above Aḥādīth show that it is Sunnah to read these two sūrahs in the ʿīd ṣalāhs. This is also the opinion of Imām Mālik *raḥimahullāh* and Imām ash-Shāfiʿī *raḥimahullāh*. Another Ḥadīth states that the Messenger of Allāh ﷺ used to read Sūrahs al-Aʿlā and al-Ghāshiyah in the ʿīd ṣalāhs. It is obvious that he used to read the first two sūrahs sometimes, and the latter two sūrahs at other times.

The *'ulamā'* state that the wisdom behind reading these two sūrahs in the ʿīd ṣalāh is because they

[1] أخرجه عبد الرزاق في كتاب صلاة العيدين، باب القراءة في الصلاة يوم العيد، 3\297، رقم 5702.

contain themes about the Resurrection, the past nations, and the destruction of those who rejected the Resurrection. Moreover, the people's going out and appearance for the ʿīd ṣalāh is similar to when they will go out and appear before Allāh ﷻ on the day of Resurrection.

MERITS OF SŪRAHS ADH-DHĀRIYĀT, AṮ-ṮŪR, AN-NAJM, AL-QAMAR, AR-RAḤMĀN AND AL-WĀQIʿAH

These sūrahs are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

Hadīth 189

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Hadīth 190

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ رضي الله عنه قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، (وَيَا

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to ʿAbdullāh ibn Masʿūd رضي الله عنه and said: 'I read the *mufaṣṣal* in a single *rakʿat*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rakʿat*: Sūrah ar-Raḥmān and Sūrah an-Najm in a single *rakʿat*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single *rakʿat*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rakʿat*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah ʿAbasa in a single *rakʿat*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rakʿat*, *ʿAmma yatasāʾalūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rakʿat*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rakʿat*.'"

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

MERITS OF SŪRAH AṬ-ṬŪR

Hadīth 191

عَنْ جُبَيْرَ بْنِ مُطْعِمٍ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ، فَلَمَّا بَلَغَ هٰذِهِ الآيَةَ ﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُوْنَ، أَمْ خَلَقُوا السَّمٰوٰتِ وَالأَرْضَ، بَلْ لاَ يُوْقِنُوْنَ، أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُوْنَ﴾ كَادَ قَلْبِيْ أَنْ يَطِيْرَ.[1]

Jubayr ibn Muṭʿim ﷺ narrates: "I heard the Prophet ﷺ reading [Sūrah] aṭ-Ṭūr in the *maghrib ṣalāh*. My heart almost flew away when he reached this verse:

﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُوْنَ، أَمْ خَلَقُوا السَّمٰوٰتِ وَالأَرْضَ، بَلْ لاَ يُوْقِنُوْنَ، أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُوْنَ﴾

"Have they been created of their own accord or is it they who are the creators? Have they created the heavens and the earth? No such thing. Rather, they have no conviction. Do they hold the treasures of your Lord or do they have control [over them]?" (Sūrah aṭ-Ṭūr, 52: 35-37)

Commentary

The Aḥādīth mention several types of sūrahs which the Messenger of Allāh ﷺ read in the *maghrib ṣalāh*. One states that he read Sūrah al-

[1] أخرجه البخاري في كتاب التفسير باب سبح بحمد ربك قبل طلوع الشمس وقبل الغروب، 8\603، رقم 4854.

A'rāf which is from among the *as-sabʿ aṭ-ṭiwāl* (the seven lengthy sūrahs), another states that he read Sūrah aṭ-Ṭūr which is from among the *ṭiwāl al-mufaṣṣal*, and another states that he read Sūrah al-Mursalāt which is from among the *awsāṭ al-mufaṣṣal*. These differing Aḥādīth could be reconciled by saying that he used to occasionally lengthen his recitation to demonstrate permissibility, or because he knew that this lengthy recitation will not impose any difficulty on his congregation.

MERITS OF SŪRAH AṮ-ṬŪR

Hadīth 191

عَنْ جُبَيْرَ بْنِ مُطْعِمٍ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّوْرِ، فَلَمَّا بَلَغَ هٰذِهِ الآيَةَ ﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُوْنَ، أَمْ خَلَقُوا السَّمٰوٰتِ وَالأَرْضَ، بَلْ لاَ يُوْقِنُوْنَ، أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُوْنَ﴾ كَادَ قَلْبِيْ أَنْ يَطِيْرَ.[1]

Jubayr ibn Muṭʿim ﷺ narrates: "I heard the Prophet ﷺ reading [Sūrah] aṭ-Ṭūr in the *maghrib ṣalāh*. My heart almost flew away when he reached this verse:

﴿أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُوْنَ، أَمْ خَلَقُوا السَّمٰوٰتِ وَالأَرْضَ، بَلْ لاَ يُوْقِنُوْنَ، أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُوْنَ﴾

"Have they been created of their own accord or is it they who are the creators? Have they created the heavens and the earth? No such thing. Rather, they have no conviction. Do they hold the treasures of your Lord or do they have control [over them]?" (Sūrah aṭ-Ṭūr, 52: 35-37)

Commentary

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Aʿrāf which is from among the *as-sabʿ aṭ-ṭiwāl* (the seven lengthy sūrahs), another states that he read Sūrah aṭ-Ṭūr which is from among the *ṭiwāl al-mufaṣṣal*, and another states that he read Sūrah al-Mursalāt which is from among the *awsāṭ al-mufaṣṣal*. These differing Aḥādīth could be reconciled by saying that he used to occasionally lengthen his recitation to demonstrate permissibility, or because he knew that this lengthy recitation will not impose any difficulty on his congregation.

Hadīth 192

عَنْ جَابِرٍ ﷺ قَالَ: خَرَجَ رَسُوْلُ اللهِ ﷺ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُوْرَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوْا، فَقَالَ: لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوْا أَحْسَنَ مَرْدُوْدًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ: ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ قَالُوْا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ.[1]

Jābir ﷺ narrates: The Messenger of Allāh ﷺ went out to his Companions and read Sūrah ar-Raḥmān from beginning to end to them, and they all remained silent. So he said: 'I read this sūrah to the jinn on the night when I met them, and they responded to it better than you. Each time I read the verse 'which of the bounties of your Lord will you deny?', they said: 'O our Lord! We do not deny a single bounty of Yours. All praise is due to You.'"

Hadīth 193

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ: إِنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ سُوْرَةَ الرَّحْمَنِ أَوْ قُرِئَتْ عِنْدَهُ فَقَالَ: مَا لِيْ أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟ قَالُوْا: مَاذَا يَا رَسُوْلَ اللهِ؟

[1] أخرجه الترمذي في كتاب التفسير، باب سورة الرحمن، 5\372، رقم 3291.

قَالَ: مَا أَتَيْتُ عَلَى قَوْلِ اللهِ ﴿فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ﴾ إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعْمَةِ رَبَّنَا نُكَذِّبُ.[1]

'Abdullāh ibn 'Umar ﷺ narrates: The Messenger of Allāh ﷺ read Sūrah ar-Raḥmān or it was read in his presence. He then said: "How is it that the jinn responded better than you to their Lord?" The Companions ﷺ asked: "What do you mean, O Messenger of Allāh?" He said: "Whenever I read the verse 'which of the bounties of your Lord will you deny?', the jinn said: 'We do not deny a single bounty of our Lord.'"

Commentary

The Messenger of Allāh ﷺ teaches his Companions ﷺ how they should ponder and reflect over the Qur'ān. When they hear a verse in which there is a question, they should respond to the question. When he read Sūrah ar-Raḥmān to them, they remained silent, listening attentively to the speech of Allāh ﷻ. So the Messenger of Allāh ﷺ said to them: When he read this sūrah to the jinn, they did not remain silent. Instead, they responded to the question "which of the bounties of your Lord will you deny" by saying: "we do not deny a single bounty of our Lord".

[1] أخرجه أبو جعفر بن جرير في جامع البيان في تفسير القرآن في تفسير سورة الرحمن، 27\123.

MERITS OF SŪRAH AL-WĀQI'AH

Hadīth 194

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ أَبُوْ بَكْرٍ الصِّدِّيْقُ ﷺ: سَأَلْتُ النَّبِيَّ ﷺ مَا شَيَّبَكَ؟ قَالَ: سُوْرَةُ هُوْدٍ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُوْنَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.[1]

'Abdullāh ibn 'Abbās ﷺ narrates that Abū Bakr as-Siddīq ﷺ said: "I asked the Prophet ﷺ: 'What has caused your hair to become grey?' He replied: 'Sūrahs Hūd, al-Wāqi'ah, al-Mursalāt, 'Amma Yatasā'alūn [Sūrah an-Naba'] and Idhash shamsu kuwwirat [Sūrah at-Takwīr].'"

Hadīth 195

عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُصَلِّي الصَّلَاةَ كَنَحْوٍ مِنْ صَلَاتِكُمُ الَّتِيْ تُصَلُّوْنَ الْيَوْمَ، وَلَكِنَّهُ كَانَ يُخَفِّفُ، كَانَتْ صَلَاتُهُ أَنْصَفَ مِنْ صَلَاتِكُمْ، كَانَ يَقْرَأُ فِي الْفَجْرِ: الْوَاقِعَةَ، وَنَحْوَهَا مِنَ السُّوَرِ.[2]

Jābir ibn Samurah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform a ṣalāh similar to the ṣalāh which you are reading today, however he used to shorten it. He used to make his ṣalāh shorter than yours. He used to read [Sūrah] al-

[1] حديث صحيح أخرجه الترمذي، والحاكم، وعبد الرزاق، وابن أبي شيبة، وأبو نعيم، والطبراني، وتقدم تخريجه.

[2] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في الصبح، 2\115، رقم 2720.

Wāqi'ah and other similar sūrahs in the *fajr ṣalāh*."

Hadīth 196

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ أَبَدًا. قَالَ: وَقَدْ أَمَرْتُ بَنَاتِيْ أَنْ يَقْرَأْنَهَا كُلَّ لَيْلَةٍ.[1]

'Abdullāh ibn Mas'ūd ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: 'Whoever reads Sūrah al-Wāqi'ah every night shall never be afflicted by poverty.' He said: "I ordered my daughters to read it every night."

[1] أخرجه أبو عبيد في فضائل القرآن، ص 138.

MERITS OF SŪRAH AL-WĀQIʿAH

Hadīth 194

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ أَبُوْ بَكْرٍ الصِّدِّيْقُ ﷺ: سَأَلْتُ النَّبِيَّ ﷺ مَا شَيَّبَكَ؟ قَالَ: سُوْرَةُ هُوْدٍ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُوْنَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.[1]

ʿAbdullāh ibn ʿAbbās ﷺ narrates that Abū Bakr as-Siddīq ﷺ said: "I asked the Prophet ﷺ: 'What has caused your hair to become grey?' He replied: 'Sūrahs Hūd, al-Wāqiʿah, al-Mursalāt, ʿAmma Yatasā'alūn [Sūrah an-Naba'] and Idhash shamsu kuwwirat [Sūrah at-Takwīr].'"

Hadīth 195

عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يُصَلِّي الصَّلَاةَ كَنَحْوٍ مِنْ صَلَاتِكُمُ الَّتِيْ تُصَلُّوْنَ الْيَوْمَ، وَلَكِنَّهُ كَانَ يُخَفِّفُ، كَانَتْ صَلَاتُهُ أَنْصَفَ مِنْ صَلَاتِكُمْ، كَانَ يَقْرَأُ فِي الْفَجْرِ: الْوَاقِعَةَ، وَنَحْوَهَا مِنَ السُّوَرِ.[2]

Jābir ibn Samurah ﷺ narrates: "The Messenger of Allāh ﷺ used to perform a salāh similar to the salāh which you are reading today, however he used to shorten it. He used to make his salāh shorter than yours. He used to read [Sūrah] al-Wāqiʿah and other similar sūrahs in the *fajr salāh*."

Hadīth 196

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: مَنْ قَرَأَ سُوْرَةَ الْوَاقِعَةِ فِيْ كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ أَبَدًا. قَالَ: وَقَدْ أَمَرْتُ بَنَاتِيْ أَنْ يَقْرَأْنَهَا كُلَّ لَيْلَةٍ.[1]

ʿAbdullāh ibn Masʿūd ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: 'Whoever reads Sūrah al-Wāqiʿah every night shall never be afflicted by poverty.' He said: "I ordered my daughters to read it every night."

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[1] حديث صحيح أخرجه الترمذي، والحاكم، وعبد الرزاق، وابن أبي شيبة، وأبو نعيم، والطبراني، وتقدم تخريجه.

[2] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في الصبح، 2\115، رقم 2720.

[1] أخرجه أبو عبيد في فضائل القرآن، ص 138.

MERITS OF SŪRAHS AL-ḤADĪD, AL-MUJĀDILAH, AL-ḤASHR, AL-MUMTAḤINAH, AṢ-ṢAFF AND AL-JUMU'AH

These sūrahs are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

Ḥadīth 197

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Ḥadīth 198

عَنْ عِرْبَاضِ بْنِ سَارِيَةَ رضي الله عنه أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ. وَقَالَ: إِنَّ فِيْهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ.[1]

[1] أخرجه أبو داود الطيالسي في مسنده، ص 136، رقم 1012.

'Irbāḍ ibn Sāriyah رضي الله عنه narrates that the Messenger of Allāh ﷺ used to read the *musabbiḥāt* before going to sleep. He said: "These sūrahs have a verse which is superior to one thousand verses."

Ḥadīth 199

عَنْ خَالِدِ بْنِ مِعْدَانٍ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ، وَيَقُوْلُ: إِنَّ فِيْهِنَّ آيَةً كَأَلْفِ آيَةٍ.[2]

Khālid ibn Mi'dān narrates: "The Messenger of Allāh ﷺ would not sleep until he read the *musabbiḥāt*. He used to say: 'These sūrahs have a verse which is equal to one thousand verses.'"

Commentary

The *musabbiḥāt* refers to the sūrahs which commence with the glorification (*tasbīḥ*) of Allāh ﷻ. They are Sūrahs Banī Isrā'īl, al-Ḥadīd, al-Ḥashr, aṣ-Ṣaff, al-Jumu'ah, at-Taghābun and al-A'lā. The Messenger of Allāh ﷺ explains the reason for reading these sūrahs every night, viz. they have a verse which is better than one thousand verses.

Ḥāfiẓ Ibn Kathīr *raḥimahullāh* said: "The verse which is referred to in this Ḥadīth – and Allāh ﷻ knows best – is the verse:

[1] أخرجه أحمد في المسند، 4\128. وأخرجه أبو داؤد في كتاب الأدب، باب ما يقال عند النوم، 4\315.

[2] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\179، رقم 10551.

MERITS OF SŪRAHS AL-ḤADĪD, AL-MUJĀDILAH, AL-ḤASHR, AL-MUMTAḤINAH, AṢ-ṢAFF AND AL-JUMU'AH

These sūrahs are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ.

Ḥadīth 197

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

Ḥadīth 198

عَنْ عِرْبَاضِ بْنِ سَارِيَةَ ﷺ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ. وَقَالَ: إِنَّ فِيْهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Irbāḍ ibn Sāriyah ﷺ narrates that the Messenger of Allāh ﷺ used to read the *musabbiḥāt* before going to sleep. He said: "These sūrahs have a verse which is superior to one thousand verses."

Ḥadīth 199

عَنْ خَالِدِ بْنِ مِعْدَانٍ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ الْمُسَبِّحَاتِ، وَيَقُوْلُ: إِنَّ فِيْهِنَّ آيَةً كَأَلْفِ آيَةٍ.[2]

Khālid ibn Mi'dān narrates: "The Messenger of Allāh ﷺ would not sleep until he read the *musabbiḥāt*. He used to say: 'These sūrahs have a verse which is equal to one thousand verses.'"

Commentary

The *musabbiḥāt* refers to the sūrahs which commence with the glorification (*tasbīḥ*) of Allāh ﷻ. They are Sūrahs Banī Isrā'īl, al-Ḥadīd, al-Ḥashr, aṣ-Ṣaff, al-Jumu'ah, at-Taghābun and al-A'lā. The Messenger of Allāh ﷺ explains the reason for reading these sūrahs every night, viz. they have a verse which is better than one thousand verses.

Ḥāfiẓ Ibn Kathīr *raḥimahullāh* said: "The verse which is referred to in this Ḥadīth – and Allāh ﷻ knows best – is the verse:

[1] أخرجه أحمد في المسند، 4\128. وأخرجه أبو داؤد في كتاب الأدب، باب ما يقال عند النوم، 4\315.

[2] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\179، رقم 10551.

"He is the first and the last, the outward and the inward. And He knows everything." (Sūrah al-Ḥadīd, 57; 3)

Others are of the opinion that it refers to the latter part of Sūrah al-Ḥashr:

"He is Allâh apart from whom there is no god. He knows what is hidden and what is visible. He is extremely beneficent, most merciful. He is Allāh apart from whom there is no god. He is the king, the holy, free from all blemishes, the provider of security, the giver of refuge, the almighty, the one who subdues, the one who possesses greatness. Allāh is pure from all that they ascribe to Him. He is Allāh, the creator, the one who brings into existence, the one who gives form. To Him belongs the most gracious names. All that is in the heavens and the earth glorifies Him. He alone is mighty, wise." (Sūrah al-Ḥashr, 59: 22-24)

Others are of the opinion that it refers to the first verse of each of these sūrahs which commence with the glorification (*tasbīḥ*) of Allāh ﷻ.

However, the more correct view is that this is similar to the *Ism Allāh al-Aʿẓam* (the greatest name of Allāh ﷻ) which is concealed among all His other names so that we may beseech Him with all His names and not reserve any specific name for him.

Aṭ-Ṭībī said: "Allāh ﷻ concealed this verse in these sūrahs just as He concealed the Night of

Power (*Laylatul Qadr*) and just as He concealed the moment of acceptance of supplications on Friday, so that all the verses may be recited, and one particular verse may not be set aside [to the exclusion of other verses]."

MERITS OF SŪRAHS AL-JUMU'AH AND AL-MUNĀFIQŪN

These sūrahs are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

Hadīth 200

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

Hadīth 201

عَنِ ابْنِ أَبِيْ رَافِعٍ قَالَ: اِسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِيْنَةِ. وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُوْ هُرَيْرَةَ الْجُمُعَةَ، فَقَرَأَ بَعْدَ سُوْرَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الآخِرَةِ ﴿إِذَا جَاءَكَ الْمُنَافِقُوْنَ﴾ قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِيْنَ انْصَرَفَ، فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

بِسُوْرَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِيْ طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوْفَةِ، فَقَالَ أَبُوْ هُرَيْرَةَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.[1]

Abū Rāfi' narrates: "Marwān appointed Abū Hurayrah رضي الله عنه as his deputy over Madīnah while he went to Makkah. Abū Hurayrah رضي الله عنه led us in the *jumu'ah salāh*. After reading Sūrah al-Jumu'ah, he read *Idhā jā' akal munāfiqūn* [Sūrah al-Munāfiqūn] in the last *rak'ah*. I went to Abū Hurayrah رضي الله عنه when he [completed his salāh and] turned around, and said to him: 'You read two sūrahs which 'Alī ibn Abī Tālib رضي الله عنه used to read in Kūfah.' Abū Hurayrah رضي الله عنه replied: 'I heard the Messenger of Allāh ﷺ reading them on Fridays.'"

Hadīth 202

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الم، تَنْزِيْل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْجُمُعَةِ سُوْرَةَ الْجُمُعَةِ وَالْمُنَافِقُوْنَ.[2]

'Abdullāh ibn 'Abbās رضي الله عنهما narrates that the Prophet ﷺ used to read in the *fajr salāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and *Hal atā 'alal insān* [Sūrah ad-Dahr]. And he used to read Sūrah al-Jumu'ah and al-Munāfiqūn in the *jumu'ah salāh*."

[1] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في صلاة الجمعة، 2\597، رقم 877.

[2] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في يوم الجمعة، 2\599، رقم 879.

MERITS OF SŪRAHS AL-JUMU'AH AND AL-MUNĀFIQŪN

These sūrahs are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

Hadīth 200

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

Hadīth 201

عَنِ ابْنِ أَبِيْ رَافِعٍ قَالَ: اِسْتَخْلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِيْنَةِ. وَخَرَجَ إِلَى مَكَّةَ، فَصَلَّى لَنَا أَبُوْ هُرَيْرَةَ الْجُمُعَةَ، فَقَرَأَ بَعْدَ سُوْرَةِ الْجُمُعَةِ فِي الرَّكْعَةِ الآخِرَةِ ﴿إِذَا جَاءَكَ الْمُنَافِقُوْنَ﴾ قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِيْنَ انْصَرَفَ، فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

بِسُوْرَتَيْنِ كَانَ عَلِيُّ بْنُ أَبِيْ طَالِبٍ يَقْرَأُ بِهِمَا بِالْكُوْفَةِ، فَقَالَ أَبُوْ هُرَيْرَةَ: إِنِّيْ سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ.[1]

Abū Rāfi' narrates: "Marwān appointed Abū Hurayrah رضي الله عنه as his deputy over Madīnah while he went to Makkah. Abū Hurayrah رضي الله عنه led us in the *jumu'ah salāh*. After reading Sūrah al-Jumu'ah, he read *Idhā jā' akal munāfiqūn* [Sūrah al-Munāfiqūn] in the last *rak'ah*. I went to Abū Hurayrah رضي الله عنه when he [completed his salāh and] turned around, and said to him: 'You read two sūrahs which 'Alī ibn Abī Tālib رضي الله عنه used to read in Kūfah.' Abū Hurayrah رضي الله عنه replied: 'I heard the Messenger of Allāh ﷺ reading them on Fridays.'"

Hadīth 202

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رضي الله عنهما أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ ﴿الم، تَنْزِيْل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ﴾، وَأَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِيْ صَلاَةِ الْجُمُعَةِ سُوْرَةَ الْجُمُعَةِ وَالْمُنَافِقُوْنَ.[2]

'Abdullāh ibn 'Abbās رضي الله عنهما narrates that the Prophet ﷺ used to read in the *fajr salāh* of Friday: Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and *Hal atā 'alal insān* [Sūrah ad-Dahr]. And he used to read Sūrah al-Jumu'ah and al-Munāfiqūn in the *jumu'ah salāh*."

[1] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في صلاة الجمعة، 2\597، رقم 877.

[2] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في يوم الجمعة، 2\599، رقم 879.

Commentary

There are several reasons for reciting Sūrah al-Jumuʿah in the *jumuʿah ṣalāh*: (1) it encourages the believers to attend the *jumuʿah ṣalāh* and to hasten towards it, (2) it explains the excellence of commissioning Muḥammad ﷺ as a Messenger of Allāh, (3) it mentions the four main responsibilities of the Messenger of Allāh ﷺ, viz. reciting the verses of Allāh to the people, purifying them, teaching them the Book, and teaching them wisdom, (4) it encourages them to engage in the remembrance of Allāh ﷻ.

The Messenger of Allāh ﷺ used to recite Sūrah al-Munāfiqūn in the *jumuʿah ṣalāh* because it reprimands the hypocrites, encourages them to repent, and calls upon them to seek forgiveness from Allāh ﷻ. This is because many hypocrites used to attend the *jumuʿah ṣalāh*. The latter part of the sūrah encourages one to give in charity.

Hadīth 203

عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيْرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُوْلُ اللهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُوْرَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[1]

ʿUbaydullāh ibn ʿAbdillāh ibn Masʿūd narrates that aḍ-Ḍaḥḥāk ibn Qays asked an-Nuʿmān ibn Bashīr: "What did the Messenger of Allāh ﷺ read on a Friday after reading Sūrah al-Jumuʿah?" He replied: "He used to read *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]."

[1] أخرجه مالك في الموطأ في كتاب الجمعة، باب القراءة في صلاة الجمعة، 1\111، رقم 19.

Hadīth 204

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِيْ صَلَاةِ الْجُمُعَةِ بِسُوْرَةِ الْجُمُعَةِ وَ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾.[1]

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ used to read Sūrah al-Jumuʿah and *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] in the *jumuʿah ṣalāh*."

Hadīth 205

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَأَبِيْ هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُوْرَةِ الْجُمُعَةِ يُحَرِّضُ بِهَا الْمُؤْمِنِيْنَ، وَ ﴿إِذَا جَاءَكَ الْمُنَافِقُوْنَ﴾ يُوَبِّخُ بِهَا الْمُنَافِقِيْنَ.[2]

Jābir ibn ʿAbdillāh ﷺ and Abū Hurayrah ﷺ narrate that the Prophet ﷺ led them on Friday. He read Sūrah al-Jumuʿah – encouraging the believers through it – and *Idhā jā' akal munāfiqūn* [Sūrah al-Munāfiqūn] – disparaging the hypocrites through it."

[1] أخرجه عبد الرزاق في كتاب الجمعة، باب القراءة في يوم الجمعة، 3\181، رقم 5238.

[2] ذكره السيوطي في الدر المنثور في تفسير سورة الجمعة، 6\238.

Commentary

There are several reasons for reciting Sūrah al-Jumuʿah in the *jumuʿah ṣalāh*: (1) it encourages the believers to attend the *jumuʿah ṣalāh* and to hasten towards it, (2) it explains the excellence of commissioning Muḥammad ﷺ as a Messenger of Allāh, (3) it mentions the four main responsibilities of the Messenger of Allāh ﷺ, viz. reciting the verses of Allāh to the people, purifying them, teaching them the Book, and teaching them wisdom, (4) it encourages them to engage in the remembrance of Allāh ﷻ.

The Messenger of Allāh ﷺ used to recite Sūrah al-Munāfiqūn in the *jumuʿah ṣalāh* because it reprimands the hypocrites, encourages them to repent, and calls upon them to seek forgiveness from Allāh ﷻ. This is because many hypocrites used to attend the *jumuʿah ṣalāh*. The latter part of the sūrah encourages one to give in charity.

Hadīth 203

عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُوْدٍ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيْرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُوْلُ اللهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُوْرَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[1]

ʿUbaydullāh ibn ʿAbdillāh ibn Masʿūd narrates that ad-Ḍaḥḥāk ibn Qays asked an-Nuʿmān ibn

[1] أخرجه مالك في الموطأ في كتاب الجمعة، باب القراءة في صلاة الجمعة، 1\111، رقم 19.

Bashīr: "What did the Messenger of Allāh ﷺ read on a Friday after reading Sūrah al-Jumuʿah?" He replied: "He used to read *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]."

Hadīth 204

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِيْ صَلَاةِ الْجُمُعَةِ بِسُوْرَةِ الْجُمُعَةِ وَ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾.[1]

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ used to read Sūrah al-Jumuʿah and *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] in the *jumuʿah ṣalāh*."

Hadīth 205

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ وَأَبِيْ هُرَيْرَةَ ﷺ أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُوْرَةِ الْجُمُعَةِ يُحَرِّضُ بِهَا الْمُؤْمِنِيْنَ، وَ ﴿إِذَا جَآءَكَ الْمُنَافِقُوْنَ﴾ يُوَبِّخُ بِهَا الْمُنَافِقِيْنَ.[2]

Jābir ibn ʿAbdillāh ﷺ and Abū Hurayrah ﷺ narrate that the Prophet ﷺ led them on Friday. He read Sūrah al-Jumuʿah – encouraging the believers through it – and *Idhā jā' akal munāfiqūn* [Sūrah al-Munāfiqūn] – disparaging the hypocrites through it."

[1] أخرجه عبد الرزاق في كتاب الجمعة، باب القراءة في يوم الجمعة، 3\181، رقم 5238.

[2] ذكره السيوطي في الدر المنثور في تفسير سورة الجمعة، 6\238.

Hadīth 206

عَنْ طَاوُسٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي الْجُمُعَةِ بِسُوْرَةِ الْجُمُعَةِ وَ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَآءَ﴾.[1]

Ṭā'ūs narrates that the Prophet ﷺ read Sūrah al-Jumu'ah and *Yā ayyuhan nabīyyu idhā ṭallaq tumun nisā'* [Sūrah aṭ-Ṭalāq] in the *jumu'ah ṣalāh*."

Hadīth 207

عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: صَلَّيْتُ خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيْزِ وَأَبِي بَكْرِ بْنِ عَمْرٍو الْجُمُعَةَ فَقَرَأَ فِي الرَّكْعَةِ الأُوْلَى بِسُوْرَةِ الْجُمُعَةِ وَفِي الرَّكْعَةِ الثَّانِيَةِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾.[2]

Muḥammad ibn 'Ajlān said: "I performed the *jumu'ah ṣalāh* behind 'Umar ibn 'Abd al-'Azīz and Abū Bakr ibn 'Amr. He read Sūrah al-Jumu'ah in the first *rak'ah* and *Sabbiḥisma rabbikal a'lā* [Sūrah al-A'lā] in the second *rak'ah*."

Hadīth 208

عَنْ الْحَكَمِ عَنْ أُنَاسٍ مِنْ أَهْلِ الْمَدِيْنَةِ يَرَى فِيْهِمْ أَبَا جَعْفَرٍ قَالَ: كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِسُوْرَةِ الْجُمُعَةِ وَالْمُنَافِقُوْنَ، فَأَمَّا سُوْرَةُ الْجُمُعَةِ فَيُبَشِّرُ بِهَا الْمُؤْمِنِيْنَ وَيُحَرِّضُهُمْ، وَأَمَّا سُوْرَةُ الْمُنَافِقُوْنَ، فَيُؤَيِّسُ بِهَا الْمُنَافِقِيْنَ وَيُوَبِّخُهُمْ.[1]

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[1] أخرجه عبد الرزاق في كتاب الجمعة، باب القراءة في يوم الجمعة، 3\181، رقم 5237.

[2] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ في صلاة الجمعة، 2\143.

Al-Ḥakam narrates from some residents of Madīnah, and he thinks Abū Ja'far was from among them, saying: He used to read Sūrah al-Jumu'ah and [Sūrah] al-Munāfiqūn in the *jumu'ah ṣalāh*. As for Sūrah al-Jumu'ah, he conveyed glad tidings to the believers and encouraged them through it. As for Sūrah al-Munāfiqūn, he caused the hypocrites to become despondent and reprimanded them through it."

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[1] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ في صلاة الجمعة، 2\142.

MERITS OF SŪRAH AT-TAGHĀBUN

Hadīth 209

عَنْ عِرْبَاضِ بْنِ سَارِيَةَ ﷺ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ. وَقَالَ: إِنَّ فِيْهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ.[1]

'Irbāḍ ibn Sāriyah ﷺ narrated that the Messenger of Allāh ﷺ used to read the *musabbiḥāt* before going to sleep. He said: "These sūrahs have a verse which is superior to one thousand verses."

[1] أخرجه أحمد في المسند، 4\128. وأخرجه أبو داؤد في كتاب الأدب، باب ما يقال عند النوم، 4\315.

MERITS OF SŪRAHS AT-TAGHĀBUN, AṬ-ṬALĀQ AND AT-TAḤRĪM

These sūrahs are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ.

Hadīth 210

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AL-MULK

It is from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

The Prophet ﷺ would not sleep without reading it

Hadīth 211

عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رضي الله عنهما قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾. قَالَ زُهَيْرٌ: سَأَلْتُ أَبَا الزُّبَيْرِ: أَسَمِعْتَ جَابِرًا يَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَنَامُ حَتَّى يَقْرَأَ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾؟ قَالَ: لَيْسَ جَابِرٌ حَدَّثَنِيْهِ وَلَكِنْ حَدَّثَنِيْ صَفْوَانُ أَوِ ابْنُ صَفْوَانَ.[1]

Abū az-Zubayr narrates from Jābir ibn ʿAbdillāh رضي الله عنهما who said: "The Messenger of Allāh ﷺ would not go to sleep until he read *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Tabārakalladhī bi yadihi al-mulk* [Sūrah al-Mulk]." Zuhayr said: "I asked Abū az-Zubayr: 'Did you hear Jābir saying that the Prophet ﷺ would not go to sleep until he read *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Tabārakalladhī bi yadihi al-mulk* [Sūrah al-Mulk]?' He replied: 'Jābir did not narrate it to me. Rather, Safwān or Ibn Safwān narrated it to me.'"

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[1] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\178، رقم 10544.

Hadīth 212

عَنْ أُمِّ الْمُؤْمِنِيْنَ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ ﴿الم، تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُلَّ لَيْلَةٍ لاَ يَدَعُهُمَا فِيْ سَفَرٍ وَلاَ حَضَرٍ.[1]

ʿĀʾishah *raḍiyaʾllāhu ʿanhā* narrates that the Messenger of Allāh ﷺ used to read *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Tabārakalladhī bi yadihi al-mulk* [Sūrah al-Mulk] every night. He would not leave them out – neither when he was on a journey nor when he was at home."

Hadīth 213

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُوْلُ: فِيْ تَنْزِيْلِ السَّجْدَةِ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ قَالَ: فِيْهِمَا فَضْلُ سِتِّيْنَ دَرَجَةً عَلَى غَيْرِهِمَا مِنْ سُوَرِ الْقُرْآنِ.[2]

ʿAbdullāh ibn ʿUmar رضي الله عنهما used to say with regard to Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and *Tabārakalladhī bi yadihi al-mulk* [Sūrah al-Mulk]: "They enjoy sixty levels of superiority over other sūrahs of the Qur'ān."

Hadīth 214

عَنْ طَاوُوْسَ قَالَ: فُضِّلَتَا عَلَى كُلِّ سُوْرَةٍ فِي الْقُرْآنِ بِسِتِّيْنَ حَسَنَةً.[1]

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[1] ذكر السيوطي في الدر المنثور، 6\237.

[2] أخرجه أبو عبيد في فضائل القرآن، ص 136.

Tāwūs said: "These two sūrahs [as-Sajdah and al-Mulk] enjoy superiority over every other sūrah of the Qur'ān by sixty rewards."

Hadīth 215

عَنْ كَعْبٍ قَالَ: مَنْ قَرَأَ ﴿تَنْزِيْلُ﴾ السَّجْدَةَ وَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُتِبَ لَهُ سَبْعُوْنَ حَسَنَةً، وَحُطَّ عَنْهُ سَبْعُوْنَ سَيِّئَةً، وَرُفِعَ لَهُ بِهَا سَبْعُوْنَ دَرَجَةً.[2]

Ka'b said: "Whoever reads Alif Lām Mīm Tanzīl [Sūrah] as-Sajdah and Tabārakalladhī bi yadihi al-mulk [Sūrah al-Mulk] shall have seventy rewards recorded in his favour, seventy sins will be removed from his record, and he will be elevated by seventy ranks by virtue of them."

It shall intercede in favour of the one who used to read it

Hadīth 216

عَنْ أَبِيْ هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: سُوْرَةٌ مِنَ الْقُرْآنِ ثَلاَثُوْنَ آيَةً تَشْفَعُ لِصَاحِبِهَا حَتَّى يُغْفَرَ لَهُ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾.

Abû Hurayrah ﷺ narrates that the Prophet ﷺ said: "There is a sûrah in the Qur'ân which

[1] أخرجه الدارمي في كتاب فضائل القرآن، 2\547، رقم 3412. وأخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في فضل سورة الملك، 5\152.

[2] أخرجه الدارمي في كتاب فضائل القرآن، 2\546، رقم 3409. وذكره السيوطي في الدر المنثور، 5\185.

contains 30 verses. It intercedes for a person till he is forgiven. It is "*Tabâraka al-ladhî bi yadih al-mulk.*" [Sûrah al-Mulk].

Hadīth 217

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سُوْرَةٌ مِنَ الْقُرْآنِ مَا هِيَ إِلاَّ ثَلاَثُوْنَ آيَةً خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى أَدْخَلَتْهُ الْجَنَّةَ وَهِيَ سُوْرَةُ تَبَارَكَ.

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "There is a sūrah in the Qur'ān which consists of only thirty verses. It argued on behalf of the person who used to recite it regularly until it caused his admission into Paradise. It is Sūrah Tabārak [Sūrah al-Mulk]."

Commentary

This Hadīth demonstrates the greatness of the Qur'ān and its benefit for the person who reads it. In this case, a single sūrah [Sūrah al-Mulk] intercedes on behalf of the person who was regular with its recitation, Allāh ﷻ accepts its intercession, and forgives the reader. May Allāh ﷻ enable us to read it regularly.

It safeguards one against the punishment of the grave

Hadīth 218

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سُوْرَةُ تَبَارَكَ هِيَ الْمَانِعَةُ مِنْ عَذَابِ الْقَبْرِ.

'Abdullāh ibn Mas'ūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah Tabārak safeguards against the punishment of the grave."

Hadīth 219

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: مَنْ قَرَأَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُلَّ لَيْلَةٍ مَنَعَهُ اللهُ بِهَا مِنْ عَذَابِ الْقَبْرِ، وَكُنَّا فِيْ عَهْدِ رَسُوْلِ اللهِ ﷺ نُسَمِّيْهَا: اَلْمَانِعَةَ وَإِنَّهَا فِيْ كِتَابِ اللهِ سُوْرَةٌ مَنْ قَرَأَ بِهَا فِيْ كُلِّ لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطَابَ.

'Abdullāh ibn Mas'ūd ﷺ narrates: "He who recites "*Tabāraka al-ladhī bi yadih al-mulk*" [Sūrah al-Mulk] every night, Allāh ﷻ shall protect him from the punishment of the grave. During the era of the Messenger of Allāh ﷺ we used to refer to this sūrah as *al-Māni'ah* (the defender, protector). Surely it is a sūrah in the Book of Allāh ﷻ. He who recites it at night has certainly done a lot, and done well."

Hadīth 220

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: يُؤْتَى الرَّجُلُ فِيْ قَبْرِهِ مِنْ قِبَلِ رِجْلَيْهِ فَتَقُوْلُ رِجْلاَهُ: لَيْسَ لَكُمْ عَلَى مَا قِبَلِيْ سَبِيْلٌ قَدْ كَانَ يَقُوْمُ عَلَيَّ بِسُوْرَةِ الْمُلْكِ. قَالَ: فَيُؤْتَى جَوْفُهُ فَيَقُوْلُ جَوْفُهُ: لَيْسَ لَكُمْ عَلَى مَا قِبَلِيْ سَبِيْلٌ، وَقَدْ وَعَى فِيَّ سُوْرَةَ الْمُلْكِ. قَالَ: فَيُؤْتَى رَأْسُهُ، فَيَقُوْلُ لِسَانُهُ: لَيْسَ لَكُمْ عَلَى مَا قِبَلِيْ سَبِيْلٌ، قَدْ كَانَ

يَقُوْمُ فِيَّ بِسُوْرَةِ الْمُلْكِ. فَقَالَ عَبْدُ اللهِ: هِيَ الْمَانِعَةُ بِإِذْنِ اللهِ مِنْ عَذَابِ الْقَبْرِ، وَهِيَ فِي التَّوْرَاةِ سُوْرَةُ الْمُلْكِ مَنْ قَرَأَهَا فِيْ لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْيَبَ.

'Abdullāh ibn Mas'ūd ﷺ said: "A person will be approached in his grave from the side of his feet. His feet will go forward and say: 'There is no way for you to move past me. He used to recite Sūrah al-Mulk for me.' He would then be approached from his stomach. It will say: 'There is no way for you to move past me because he placed Sūrah al-Mulk in me.' He will be approached from his head. His tongue will say: 'There is no way for you to move past me. He used to recite Sūrah al-Mulk for me.' 'Abdullāh said: "It is the defender [and protector] – by Allāh's permission - from the punishment of the grave. It is mentioned in the Taurāh that he who recites Sūrah al-Mulk at night has certainly done a lot, and done well."

Hadīth 221

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لاَ يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيْهِ إِنْسَانٌ يَقْرَأُ سُوْرَةَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ حَتَّى خَتَمَهَا. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ إِنِّيْ ضَرَبْتُ خِبَائِيْ عَلَى قَبْرٍ وَأَنَا لاَ أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيْهِ إِنْسَانٌ يَقْرَأُ سُوْرَةَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ حَتَّى خَتَمَهَا. فَقَالَ رَسُوْلُ اللهِ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ، تُنْجِيْهِ مِنْ عَذَابِ الْقَبْرِ.

'Abdullāh ibn 'Abbās ﷺ narrates: "One of the Companions of the Messenger of Allāh ﷺ pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ: سُوْرَةُ تَبَارَكَ هِيَ الْمَانِعَةُ مِنْ عَذَابِ الْقَبْرِ.

'Abdullāh ibn Mas'ūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Sūrah Tabārak safeguards against the punishment of the grave."

Hadīth 219

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: مَنْ قَرَأَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ كُلَّ لَيْلَةٍ مَنَعَهُ اللهُ بِهَا مِنْ عَذَابِ الْقَبْرِ، وَكُنَّا فِيْ عَهْدِ رَسُوْلِ اللهِ ﷺ نُسَمِّيْهَا: الْمَانِعَةَ وَإِنَّهَا فِيْ كِتَابِ اللهِ سُوْرَةٌ مَنْ قَرَأَ بِهَا فِيْ كُلِّ لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطَابَ.

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Hadīth 220

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يَقُوْمُ فِيَّ بِسُوْرَةِ الْمُلْكِ. فَقَالَ عَبْدُ اللهِ: هِيَ الْمَانِعَةُ بِإِذْنِ اللهِ مِنْ عَذَابِ الْقَبْرِ، وَهِيَ فِي التَّوْرَاةِ سُوْرَةُ الْمُلْكِ مَنْ قَرَأَهَا فِيْ لَيْلَةٍ فَقَدْ أَكْثَرَ وَأَطْيَبَ.

'Abdullāh ibn Mas'ūd ﷺ said: "A person will be approached in his grave from the side of his feet. His feet will go forward and say: 'There is no way for you to move past me. He used to recite Sūrah al-Mulk for me.' He would then be approached from his stomach. It will say: 'There is no way for you to move past me because he placed Sūrah al-Mulk in me.' He will be approached from his head. His tongue will say: 'There is no way for you to move past me. He used to recite Sūrah al-Mulk for me.' 'Abdullāh said: "It is the defender [and protector] – by Allāh's permission - from the punishment of the grave. It is mentioned in the Taurāh that he who recites Sūrah al-Mulk at night has certainly done a lot, and done well."

Hadīth 221

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لاَ يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا فِيْهِ إِنْسَانٌ يَقْرَأُ سُوْرَةَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ حَتَّى خَتَمَهَا. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ إِنِّيْ ضَرَبْتُ خِبَائِيْ عَلَى قَبْرٍ وَأَنَا لاَ أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيْهِ إِنْسَانٌ يَقْرَأُ سُوْرَةَ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ حَتَّى خَتَمَهَا. فَقَالَ رَسُوْلُ اللهِ ﷺ: هِيَ الْمَانِعَةُ، هِيَ الْمُنْجِيَةُ، تُنْجِيْهِ مِنْ عَذَابِ الْقَبْرِ.

'Abdullāh ibn 'Abbās ﷺ narrates: "One of the Companions of the Messenger of Allāh ﷺ pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave

reciting Sūrah al-Mulk till he completed it. The Companion went to the Prophet ﷺ and said: 'O Messenger of Allāh! I pitched my tent on a grave without knowing that it was a grave. Suddenly I heard a person from the grave reciting Sūrah al-Mulk till he completed it.' The Prophet ﷺ said: 'It is the defender and the deliverer – it delivers him from the punishment of the grave.'"

Hadīth 222

عَنِ ابْنِ عَبَّاسٍ ﷺ أَنَّهُ قَالَ لِرَجُلٍ: أَلاَ أُتْحِفُكَ بِحَدِيْثٍ تَفْرَحُ بِهِ؟ قَالَ: بَلَى، قَالَ: اِقْرَأْ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ وَعَلِّمْهَا أَهْلَكَ وَجَمِيْعَ وُلْدِكَ وَصِبْيَانَ بَيْتِكَ وَجِيْرَانَكَ، فَإِنَّهَا الْمُنْجِيَةُ وَالْمُجَادِلَةُ تُجَادِلُ أَوْ تُخَاصِمُ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّهَا لِقَارِئِهَا وَتَطْلُبُ لَهُ أَنْ يُنَجِّيَهُ مِنْ عَذَابِ النَّارِ وَيُجْتَبَى بِهَا صَاحِبُهَا مِنْ عَذَابِ الْقَبْرِ قَالَ رَسُوْلُ اللهِ ﷺ: وَدِدْتُ أَنَّهَا فِيْ قَلْبِ كُلِّ إِنْسَانٍ مِنْ أُمَّتِيْ.

Ibn 'Abbās ﷺ said to a person: "Should I present you with a Hadīth which would bring delight to you?" He replied: "Indeed." He said: "Read *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk], teach it to your wife, all your children, children of your household and your neighbours because it is the saviour and the advocate which shall argue or dispute before its Lord on the day of Resurrection in favour of the person who used to read it regularly. It shall request that he be saved from the punishment of the Hell-fire, and the person who used to read it regularly shall be saved through it from the punishment of the grave." The Messenger of Allāh ﷺ said: "I desire

for it to be in the heart of every person from my *ummah*."

Hadīth 223

عَنِ ابْنِ شِهَابِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ أَخْبَرَهُ: أَنَّ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَأَنَّ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ تُجَادِلُ عَنْ صَاحِبِهَا.

Ibn Shihāb ibn Humayd ibn 'Abd ar-Rahmān ibn 'Auf said: "*Qul huwallāhu ahad* [Sūrah al-Ikhlās] equals one third of the Qur'ān, and *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk] argues on behalf of the person who used to read it regularly."

Hadīth 224

عَنْ أَبِيْ عَقِيْلٍ زُهْرَةَ بْنِ مَعْبَدٍ أَنَّ ابْنَ شِهَابٍ كَانَ يَقْرَأُ فِيْ صَلاَةِ الصُّبْحِ ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ وَفِي الآخِرَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾. فَقُلْتُ: تَقْرَأُ هَذِهِ السُّوَرَ الطَّوِيْلَةَ مَعَ هَذِهِ السُّوَرِ الْقَصِيْرَةِ. قَالَ ابْنُ شِهَابٍ: إِنَّ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُلُثُ الْقُرْآنِ، وَإِنَّ ﴿تَبَارَكَ﴾ تُخَاصِمُ لِصَاحِبِهَا فِي الْقَبْرِ.

Abū 'Aqīl Zuhrah ibn Ma'bad narrates that Ibn Shihāb used to read *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk] in [the first *rak'ah*] of the *fajr salāh* and *Qul huwallāhu ahad* [Sūrah al-Ikhlās] in the second *rak'ah*. I said to him: "How is it you read these lengthy sūrahs with these short sūrahs?" Ibn Shihāb replied: "*Qul huwallāhu ahad* [Sūrah al-Ikhlās] equals one third of the Qur'ān and *Tabāraka* [Sūrah al-Mulk]

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Ibn Shihāb ibn Ḥumayd ibn ʿAbd ar-Raḥmān ibn ʿAuf said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third of the Qur'ān, and *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk] argues on behalf of the person who used to read it regularly."

Hadīth 224

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Abū ʿAqīl Zuhrah ibn Maʿbad narrates that Ibn Shihāb used to read *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk] in [the first *rakʿah*] of the *fajr ṣalāh* and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the second *rakʿah*. I said to him: "How is it you read these lengthy sūrahs with these short sūrahs?" Ibn Shihāb replied: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third of the Qur'ān and *Tabāraka* [Sūrah al-Mulk]

argues in the grave on behalf of the person who used to read it regularly."

Hadīth 225

عَنْ عَطَاءٍ أَنَّ رَجُلَيْنِ فِيمَا مَضَى كَانَ يَلْزِمُ أَحَدُهُمَا ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ فَجَادَلَتْ عَنْهُ حَتَّى نَجَا.

'Aṭā' narrates that there were two people of the past. One of them was regular in reading *Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk]. It disputed on his behalf until he received salvation.

Hadīth 226

عَنْ مُرَّةَ الْهَمْدَانِيِّ قَالَ: أُتِيَ رَجُلٌ فِيْ قَبْرِهِ فَأُتِيَ جَانِبَ قَبْرِهِ، فَجَعَلَتْ سُوْرَةٌ مِنَ الْقُرْآنِ ثَلَاثِيْنَ آيَةً تُجَادِلُ عَنْهُ قَالَ: فَنَظَرْنَا أَنَا وَمَسْرُوْقٌ فَلَمْ نَجِدْ فِي الْقُرْآنِ سُوْرَةً ثَلَاثِيْنَ آيَةً إِلاَّ تَبَارَكَ.

Murrah al-Hamdānī narrates: "A man was approached in his grave. A sūrah of the Qur'ān comprising of thirty verses began arguing in his favour. So Masrūq and I began [searching] the Qur'ān and we did not find any sūrah except *Tabāraka* [Sūrah al-Mulk] which numbered thirty verses."

Hadīth 227

عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: ﴿تَبَارَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ﴾ نَجَاةٌ مِنَ النَّارِ.

Zurr ibn Ḥubaysh said: "*Tabāraka al-ladhī bi yadihi al-mulk* [Sūrah al-Mulk] is a source of salvation from the Hell-fire."

MERITS OF SŪRAHS AL-QALAM, AL-ḤĀQQAH, AL-MA'ĀRIJ, NŪḤ, AL-JINN, AL-MUZZAMMIL, AL-MUDDATHTHIR, AL-QIYĀMAH, AL-INSĀN, AL-MURSALĀT, AN-NABA', AN-NĀZI'ĀT, 'ABASA AND AT-TAKWĪR

These sūrahs are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام.

Hadīth 228

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

This Ḥadīth was explained under Ḥadīth 81.

Sūrahs al-Qalam, al-Ḥāqqah, al-Maʿārij, al-Muzzammil, al-Muddaththir, al-Qiyāmah, al-Insān, al-Mursalāt, an-Nāziʿāt, ʿAbasa and at-Takwīr are from among the *naẓā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh.

Ḥadīth 229

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلَاتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to ʿAbdullāh ibn Masʿūd ﷺ and said: 'I read the *mufaṣṣal* in a single *rakʿat*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rakʿat*: ar-Raḥmān and Sūrah an-Najm in a single *rakʿat*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

rakʿat, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rakʿat*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah ʿAbasa in a single *rakʿat*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rakʿat*, *ʿAmma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rakʿat*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rakʿat*.'"

The Prophet ﷺ used to read Sūrah al-Insān in the second *rakʿat* of the *fajr ṣalāh* on Fridays

Ḥadīth 230

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ فِيْ صَلاَةِ الْفَجْرِ ﴿الم، تنزيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Hurayrah ﷺ narrates: "The Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Hal atā 'alal insān* [Sūrah ad-Dahr]."

[1] أخرجه البخاري في كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، 2\377، رقم 891.

This Ḥadīth was explained under Ḥadīth 81.

Sūrahs al-Qalam, al-Ḥāqqah, al-Maʿārij, al-Muzzammil, al-Muddaththir, al-Qiyāmah, al-Insān, al-Mursalāt, an-Nāziʿāt, ʿAbasa and at-Takwīr are from among the *naẓāʾir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh.

Ḥadīth 229

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

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rakʿat, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rakʿat*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah ʿAbasa in a single *rakʿat*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rakʿat*, *ʿAmma yatasāʾalūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rakʿat*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rakʿat*.'"

The Prophet ﷺ used to read Sūrah al-Insān in the second *rakʿat* of the *fajr ṣalāh* on Fridays

Ḥadīth 230

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ فِيْ صَلاَةِ الْفَجْرِ ﴿الم، تنزيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Hurayrah ﷺ narrates: "The Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Hal atā ʿalal insān* [Sūrah ad-Dahr]."

[1] أخرجه البخاري في كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، 2\377، رقم 891.

This Ḥadīth was explained under Ḥadīth 81.

Sūrahs al-Qalam, al-Ḥāqqah, al-Maʿārij, al-Muzzammil, al-Muddaththir, al-Qiyāmah, al-Insān, al-Mursalāt, an-Nāziʿāt, ʿAbasa and at-Takwīr are from among the *naẓā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh.

Ḥadīth 229

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to ʿAbdullāh ibn Masʿūd ﷺ and said: 'I read the *mufaṣṣal* in a single *rakʿat*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rakʿat*: ar-Raḥmān and Sūrah an-Najm in a single *rakʿat*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

rakʿat, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rakʿat*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah ʿAbasa in a single *rakʿat*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rakʿat*, *ʿAmma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rakʿat*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rakʿat*.'"

The Prophet ﷺ used to read Sūrah al-Insān in the second *rakʿat* of the *fajr ṣalāh* on Fridays

Ḥadīth 230

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ فِيْ صَلاَةِ الْفَجْرِ ﴿الم، تنزيل﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَى عَلَى الإِنْسَانِ﴾.[1]

Abū Hurayrah ﷺ narrates: "The Prophet ﷺ used to read in the *fajr ṣalāh* of Friday: *Alif Lām Mīm Tanzīl* [Sūrah] as-Sajdah and *Hal atā ʿalal insān* [Sūrah ad-Dahr]."

[1] أخرجه البخاري في كتاب الجمعة، باب ما يقرأ في صلاة الفجر يوم الجمعة، 2\377، رقم 891.

Sūrahs al-Mursalāt, an-Naba' and at-Takwīr are from among the sūrahs which made the Prophet ﷺ grey

Hadīth 231

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ أَبُوْ بَكْرٍ الصِّدِّيْقُ ﷺ: سَأَلْتُ النَّبِيَّ ﷺ مَا شَيَّبَكَ؟ قَالَ: سُوْرَةُ هُوْدٍ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُوْنَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.[1]

'Abdullāh ibn 'Abbās ﷺ narrates that Abū Bakr as-Siddīq ﷺ said: "I asked the Prophet ﷺ: 'What has caused your hair to become grey?' He replied: 'Sūrahs Hūd, al-Wāqi'ah, al-Mursalāt, *'Amma Yatasā'alūn* [Sūrah an-Naba'] and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr].'"

The Prophet ﷺ read Sūrah al-Mursalāt in the *maghrib salāh*

Hadīth 232

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: إِنَّ أُمَّ الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ فَقَالَتْ: يَا بُنَيَّ وَاللهِ لَقَدْ ذَكَّرْتَنِيْ بِقِرَاءَتِكَ هَذِهِ السُّوْرَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ مِنْ رَسُوْلِ اللهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ.

'Abdullāh ibn 'Abbās ﷺ narrates: "Umm al-Fadl *radiyallāhu 'anhā* heard him reading *Wal mursalāti 'urfan* [Sūrah al-Mursalāt] so she said to him: 'O son! By Allāh, your recitation of this sūrah has brought memories to me – it is the last sūrah which I heard the Messenger of Allāh ﷺ reading in the *maghrib salāh*."

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[1] حديث صحيح أخرجه الترمذي، والحاكم، وعبد الرزاق، وابن أبي شيبة، وأبو نعيم، والطبراني، وتقدم تخريجه.

MERITS OF SŪRAH AT-TAKWĪR

It is from among the sūrahs which caused the Prophet ﷺ to turn grey

Hadīth 233

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ أَبُوْ بَكْرٍ الصِّدِّيْقُ ﷺ: سَأَلْتُ النَّبِيَّ ﷺ مَا شَيَّبَكَ؟ قَالَ: سُوْرَةُ هُوْدٍ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُوْنَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.[1]

'Abdullāh ibn 'Abbās ﷺ narrates that Abū Bakr as-Siddīq ﷺ said: "I asked the Prophet ﷺ: 'What has caused your hair to become grey?' He replied: 'Sūrahs Hūd, al-Wāqi'ah, al-Mursalāt, *'Amma Yatasā'alūn* [Sūrah an-Naba'] and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr].'"

It is from among the *naẓā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh

Hadīth 234

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا

[1] حديث صحيح أخرجه الترمذي، والحاكم، وعبد الرزاق، وابن أبي شيبة، وأبو نعيم، والطبراني، وتقدم تخريجه.

أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلَاتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to 'Abdullāh ibn Mas'ūd ﷺ and said: 'I read the *mufaṣṣal* in a single *rak'at*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rak'at*: ar-Raḥmān and Sūrah an-Najm in a single *rak'at*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single *rak'at*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rak'at*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah 'Abasa in a single *rak'at*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rak'at*, *'Amma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rak'at*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rak'at*.'"

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

It is from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ

Hadīth 235

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

The one who would like to look at the day of Resurrection should read it

Hadīth 236

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سُرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْفَطَرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْشَقَّتْ﴾.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone would like to see the day of Resurrection as though he is seeing it with his naked eye should read *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr], *Idhas Samā'un Faṭarat* [Sūrah al-Infiṭār], and *Idhas Samā'un Shaqqat* [Sūrah al-Inshiqāq]."

Commentary

These sūrahs are specifically mentioned because they describe the conditions and terrors of the day of Resurrection. There is thus a lesson, an admonition and a threat from reading about these conditions and terrors. In reading about them, a person may return to Allāh ﷻ and do deeds which would save him from these terrors. O Allāh, safeguard us against the terrors of the day of Resurrection.

The Prophet ﷺ used to read it in the *fajr salāh*

Hadīth 237

عَنْ عَمْرِو بْنِ حُرَيْثٍ ﷺ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَسَمِعْتُهُ يَقُوْلُ ﴿وَالَّيْلِ إِذَا عَسْعَسَ﴾.

[1] أخرجه أحمد في المسند 2\27. وأخرجه الترمذي في كتاب التفسير باب سورة إذا الشمس كورت، 5\403، رقم 3333.

It is from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Hadīth 235

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

The one who would like to look at the day of Resurrection should read it

Hadīth 236

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْفَطَرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْشَقَّتْ﴾.[1]

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

'Abdullāh ibn 'Umar رضي الله عنهما narrates that the Messenger of Allāh ﷺ said: "If anyone would like to see the day of Resurrection as though he is seeing it with his naked eye should read *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr], *Idhas Samā'un Faṭarat* [Sūrah al-Infiṭār], and *Iḍhas Samā'un Shaqqat* [Sūrah al-Inshiqāq]."

Commentary

These sūrahs are specifically mentioned because they describe the conditions and terrors of the day of Resurrection. There is thus a lesson, an admonition and a threat from reading about these conditions and terrors. In reading about them, a person may return to Allāh ﷻ and do deeds which would save him from these terrors. O Allāh, safeguard us against the terrors of the day of Resurrection.

The Prophet ﷺ used to read it in the *fajr salāh*

Hadīth 237

عَنْ عَمْرِو بْنِ حُرَيْثٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَسَمِعْتُهُ يَقُوْلُ ﴿وَالَّيْلِ إِذَا عَسْعَسَ﴾.

[1] أخرجه أحمد في المسند 2\27. وأخرجه الترمذي في كتاب التفسير باب سورة إذا الشمس كورت، 5\403، رقم 3333.

ʿAmr ibn Ḥurayth ﷺ narrates: "I heard the Messenger of Allāh ﷺ reading *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in the *fajr ṣalāh* and I heard him saying: *Wal layli idhā ʿasʿas.*"

MERITS OF SŪRAHS AL-INFIṬĀR, AL-MUṬAFFIFĪN, AL-INSHIQĀQ, AL-BURŪJ AND AṬ-ṬĀRIQ

They are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Ḥadīth 238

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal.*"

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

Sūrahs al-Infiṭār and al-Inshiqāq are living portrayals of the day of Resurrection

Hadīth 239

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سُرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْفَطَرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْشَقَّتْ﴾.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone would like to see the day of Resurrection as though he is seeing it with his naked eye should read *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr], *Idhas Samā'un Faṭarat* [Sūrah al-Infiṭār], and *Idhas Samā'un Shaqqat* [Sūrah al-Inshiqāq]."

Sūrah al-Muṭaffifīn is from among the *naẓā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh

Hadīth 240

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ

[1] أخرجه أحمد في المسند 2\27. وأخرجه الترمذي في كتاب التفسير باب سورة إذا الشمس كورت، 5\403، رقم 3333.

فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to 'Abdullāh ibn Mas'ūd ﷺ and said: 'I read the *mufassal* in a single *rak'at*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rak'at*: ar-Raḥmān and Sūrah an-Najm in a single *rak'at*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single *rak'at*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rak'at*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah 'Abasa in a single *rak'at*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rak'at*, *'Amma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rak'at*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rak'at*.'"

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

Sūrahs al-Infiṭār and al-Inshiqāq are living portrayals of the day of Resurrection

Hadīth 239

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْفَطَرَتْ﴾ وَ ﴿إِذَا السَّمَآءُ انْشَقَّتْ﴾.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "If anyone would like to see the day of Resurrection as though he is seeing it with his naked eye should read *Idhash Shamsu Kuwwirat* [Sūrah at-Takwīr], *Idhas Samā'un Faṭarat* [Sūrah al-Infiṭār], and *Idhas Samā'un Shaqqat* [Sūrah al-Inshiqāq]."

Sūrah al-Muṭaffifīn is from among the *naẓā'ir* which the Prophet ﷺ used to read in the night [*tahajjud*] ṣalāh

Hadīth 240

عَنْ عَبْدِ اللهِ بْنَ مَسْعُوْدٍ ﷺ قَالَ أَتَاهُ رَجُلٌ فَقَالَ: إِنِّيْ أَقْرَأُ الْمُفَصَّلَ فِيْ رَكْعَةٍ، فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ وَنَثْرًا كَنَثْرِ الدَّقَلِ، وَلَكِنَّ رَسُوْلَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ

[1] أخرجه أحمد في المسند 2\27. وأخرجه الترمذي في كتاب التفسير باب سورة إذا الشمس كورت، 5\403، رقم 3333.

فِيْ كُلِّ رَكْعَةٍ، (اَلرَّحْمَنَ وَالنَّجْمَ) فِيْ رَكْعَةٍ وَ (الطُّوْرَ وَالذَّارِيَاتِ) فِيْ رَكْعَةٍ، وَ(يَا أَيُّهَا الْمُزَّمِّلُ وَيَا أَيُّهَا الْمُدَّثِّرُ) فِيْ رَكْعَةٍ، وَ(وَيْلٌ لِّلْمُطَفِّفِيْنَ وَعَبَسَ) فِيْ رَكْعَةٍ، وَ(هَلْ أَتَى وَ لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ) فِيْ رَكْعَةٍ، وَ(عَمَّ يَتَسَاءَلُوْنَ وَالْمُرْسَلاَتِ) فِيْ رَكْعَةٍ، وَ(الدُّخَانَ وَإِذَا الشَّمْسُ كُوِّرَتْ) فِيْ رَكْعَةٍ.[1]

It is related that a man came to 'Abdullāh ibn Mas'ūd ﷺ and said: 'I read the *mufaṣṣal* in a single *rak'at*.' He asked: 'Do you read it as fast as poetry is read, and do you scatter it as bad quality dates are scattered? The Prophet ﷺ used to read two similar sūrahs in a single *rak'at*: ar-Raḥmān and Sūrah an-Najm in a single *rak'at*, Sūrah aṭ-Ṭūr and Sūrah adh-Dhāriyāt in a single *rak'at*, Sūrah al-Muddaththir and Sūrah al-Muzzammil in a single *rak'at*, *Waylul lil muṭaffifīn* [Sūrah aṭ-Ṭaṭfīf] and Sūrah 'Abasa in a single *rak'at*, *Hal atā* [Sūrah ad-Dahr] and *Lā uqsimu bi yaumil qiyāmah* [Sūrah al-Qiyāmah] in a single *rak'at*, *'Amma yatasā'alūn* [Sūrah an-Naba'] and Sūrah al-Mursalāt in a single *rak'at*, and Sūrah ad-Dukhān and *Idhash shamsu kuwwirat* [Sūrah at-Takwīr] in a single *rak'at*.'"

[1] حديث صحيح أخرجه مسلم وأبو داؤد والفريابي – اللفظ له – وتقدم بيانه.

MERITS OF SŪRAHS AL-AʿLĀ AND AL-GHĀSHIYAH

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Hadīth 241

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

The Prophet ﷺ used to read them in the ʿīd and jumuʿah salāhs

Hadīth 242

عَنِ النُّعْمَانِ بْنِ بَشِيْرٍ رضي الله عنه كَانَ رَسُوْلُ اللهِ ﷺ يَقْرَأُ فِي الْعِيْدَيْنِ وَفِي الْجُمُعَةِ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾ قَالَ: وَإِذَا اجْتَمَعَ الْعِيْدُ وَالْجُمُعَةُ فِيْ يَوْمٍ وَاحِدٍ يَقْرَأُ بِهِمَا أَيْضًا فِي الصَّلَاتَيْنِ.[1]

An-Nuʿmān ibn Bashīr رضي الله عنه narrates that the Messenger of Allāh ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah] in the ʿīd and jumuʿah salāhs. He said: "When ʿīd and Friday fell on the same day, he would still read these sūrahs in both the salāhs."

Hadīth 243

عَنْ سَمُرَةَ بْنِ جُنْدُبٍ رضي الله عنه أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الْجُمُعَةِ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[2]

Samurah ibn Jundub رضي الله عنه narrates that the Prophet ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah] in the jumuʿah salāh.

[1] أخرجه مسلم في كتاب الجمعة، باب ما يقرأ في صلاة الجمعة، 2\598، رقم 878.

[2] أخرجه أحمد في المسند، 5\13. وأخرجه النسائي في كتاب الجمعة، باب القراءة في صلاة الجمعة، 3\111، 112.

Hadīth 244

عَنْ مَوْلًى لأَنَسٍ قَدْ سَمَّاهُ قَالَ: اِنْتَهَيْتُ مَعَ أَنَسٍ يَوْمَ الْعِيْدِ حَتَّى انْتَهَيْنَا إِلَى الزَّاوِيَةِ فَإِذَا مَوْلًى لَهُ يَقْرَأُ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾ فَقَالَ أَنَسٌ: إِنَّهُمَا لَلسُّوْرَتَانِ اللَّتَانِ قَرَأَ بِهِمَا رَسُوْلُ اللهِ ﷺ.[1]

A freed slave of Anas whose name is provided said: "I proceeded with Anas on the day of ʿīd until we reached the corner. We heard his freed slave reading *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]. Anas ﷺ said: 'These are the two sūrahs which the Messenger of Allāh ﷺ read.'"

Hadīth 245

عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الصَّلَاةِ يَوْمَ الْعِيْدِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ﴾.[2]

ʿAbd al-Malik ibn ʿUmayr said: "The Prophet ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka* [Sūrah al-Ghāshiyah] in the ʿīd ṣalāh."

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[1] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ به في صلاة العيد، 2\177.

[2] أخرجه عبد الرزاق في كتاب صلاة العيدين، باب القراءة في الصلاة يوم العيد، 3\298، رقم 5704.

Hadīth 246

عَنْ عُمَيْرِ بْنِ سَعِيْدٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِيْ مُوْسَى الْجُمُعَةَ فَقَرَأَ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[1]

ʿUmayr ibn Saʿīd said: "I performed the jumuʿah ṣalāh behind Abū Mūsā and he read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]."

Hadīth 247

عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: حُدِّثْتُ عَنْ عُمَرَ أَنَّهُ كَانَ يَقْرَأُ فِي الْعِيْدِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[2]

ʿAbd al-Malik ibn ʿUmayr said: "I was informed that ʿUmar ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah] in the ʿīd ṣalāh."

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[1] أخرجه ابن أبي شيبة في كتاب الصلاة باب ما يقرأ في صلاة الجمعة، 2\142.

[2] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ به في العيد، 2\176.

Hadīth 244

عَنْ مَوْلًى لأَنَسٍ قَدْ سَمَّاهُ قَالَ: اِنْتَهَيْتُ مَعَ أَنَسٍ يَوْمَ الْعِيْدِ حَتَّى انْتَهَيْنَا إِلَى الزَّاوِيَةِ فَإِذَا مَوْلًى لَهُ يَقْرَأُ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾ فَقَالَ أَنَسٌ: إِنَّهُمَا لَلسُّوْرَتَانِ اللَّتَانِ قَرَأَ بِهِمَا رَسُوْلُ اللهِ ﷺ.[1]

A freed slave of Anas whose name is provided said: "I proceeded with Anas on the day of ʿīd until we reached the corner. We heard his freed slave reading *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]. Anas ﷺ said: 'These are the two sūrahs which the Messenger of Allāh ﷺ read.'"

Hadīth 245

عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الصَّلَاةِ يَوْمَ الْعِيْدِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ﴾.[2]

ʿAbd al-Malik ibn ʿUmayr said: "The Prophet ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka* [Sūrah al-Ghāshiyah] in the ʿīd ṣalāh."

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[1] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ به في صلاة العيد، 2\177.

[2] أخرجه عبد الرزاق في كتاب صلاة العيدين، باب القراءة في الصلاة يوم العيد، 3\298، رقم 5704.

Hadīth 246

عَنْ عُمَيْرِ بْنِ سَعِيْدٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِيْ مُوْسَى الْجُمُعَةَ فَقَرَأَ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[1]

ʿUmayr ibn Saʿīd said: "I performed the jumuʿah ṣalāh behind Abū Mūsā and he read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah]."

Hadīth 247

عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: حُدِّثْتُ عَنْ عُمَرَ أَنَّهُ كَانَ يَقْرَأُ فِي الْعِيْدِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿هَلْ أَتَاكَ حَدِيْثُ الْغَاشِيَةِ﴾.[2]

ʿAbd al-Malik ibn ʿUmayr said: "I was informed that ʿUmar ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā] and *Hal atāka ḥadīthul ghāshiyah* [Sūrah al-Ghāshiyah] in the ʿīd ṣalāh."

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[1] أخرجه ابن أبي شيبة في كتاب الصلاة باب ما يقرأ في صلاة الجمعة، 2\142.

[2] أخرجه ابن أبي شيبة في كتاب الصلاة، باب ما يقرأ به في العيد، 2\176.

MERITS OF SŪRAHS AL-AʿLĀ, AL-KĀFIRŪN, AL-IKHLĀṢ AND THE MUʿAWWADHATAYN

The Prophet ﷺ used to read them in the *witr ṣalāh*

Hadīth 248

عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَإِذَا سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ ثَلاَثَ مَرَّاتٍ.[1]

Ubayy ibn Kaʿb ﷺ narrates: "The Messenger of Allāh ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā], *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the *witr ṣalāh*. When he completed the ṣalāh, he would read *Sub-ḥānal malikil quddūs* three times."

Hadīth 249

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الأُوْلَى مِنَ الْوِتْرِ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَفِي الثَّانِيَةِ بِ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَفِي الثَّالِثَةِ بِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

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[1] أخرجه عبد الله بن الإمام أحمد في زوائد المسند، 5\123. وأخرجه أبو داؤد في كتاب الصلاة، باب ما يقرأ في الوتر، 2\64، رقم 1423.

ʿĀʾishah *raḍiyallāhu ʿanhā* narrates: The Prophet ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā], in the first *rakʿat* of the *witr ṣalāh*, *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] in the second *rakʿat*, and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās] in the third *rakʿat*."

Hadīth 250

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُوْتِرُ بِ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَيَقُوْلُ إِذَا جَلَسَ فِيْ آخِرِ صَلاَتِهِ: سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ ثَلاَثًا، يَمُدُّ بِالآخِرَةِ صَوْتَهُ.[2]

ʿAbd ar-Raḥmān ibn Abzā ﷺ narrates that the Prophet ﷺ used to read *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā], *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the *witr ṣalāh*. When he sat down at the end of the ṣalāh, he would read *Sub-ḥānal malikil quddūs* three times. He would extend his voice when saying it the third time [i.e. he would say *quddooos*]."

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[1] أخرجه ابن حبان في صحيحه، في كتاب الصلاة، 4\74، رقم 2439.

[2] أخرجه أحمد، 3\407.

Hadīth 251

عَنْ عَبْدِ اللهِ بْنِ سَرْجِسٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُوْتِرُ بِثَلاَثٍ، يَقْرَأُ فِي الأُوْلَى بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

'Abdullāh ibn Sarjis ﷺ narrates that the Prophet ﷺ used to perform three *rak'ats* of *witr* salāh. He used to read *Sabbihisma rabbikal a'lā* [Sūrah al-A'lā] in the first *rak'at*, *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] in the second *rak'at*, and *Qul huwallāhu ahad* [Sūrah al-Ikhlās] *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] in the third *rak'at*."

Hadīth 252

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يُوْتِرُ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾.[2]

'Imrān ibn Husayn ﷺ said that the Prophet ﷺ used to read *Sabbihisma rabbikal a'lā* [Sūrah al-A'lā] in the *witr salāh*.

[1] أخرجه أبو نعيم في حلية الأولياء، 7\182.

[2] أخرجه ابن أبي شيبة في كتاب الصلاة، باب في الوتر ما يقرأ فيه، 2\198.

MERITS OF SŪRAHS AL-A'LĀ, AL-FAJR, ASH-SHAMS, AL-LAYL, AD-DUHĀ, AL-INSHIRĀH AND AT-TĪN

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Hadīth 253

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنِ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

The Prophet ﷺ used to read them in the *ʿishā ṣalāh*

Hadīth 254

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الأَنْصَارِيِ ﷺ قَالَ: كَانَ مُعَاذٌ يُصَلِّيْ مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِيْ فَيَؤُمُّ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ ﷺ الْعِشَاءَ، ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ. فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ فَانْصَرَفَ رَجُلٌ فَسَلَّمَ. ثُمَّ صَلَّى وَحْدَهُ وَانْصَرَفَ. فَقَالُوْا لَهُ: يَا فُلاَنٌ؟ قَالَ: لاَ وَاللهِ، لآتِيَنَّ رَسُوْلَ اللهِ ﷺ فَلأُخْبِرَنَّهُ، فَأَتَى رَسُوْلَ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ، إِنَّا أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِالنَّهَارِ، وَإِنَّ مُعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى فَافْتَتَحَ بِسُوْرَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُوْلُ اللهِ ﷺ عَلَى مُعَاذٍ فَقَالَ: يَا مُعَاذُ أَفَتَّانٌ أَنْتَ؟ اِقْرَأْ بِكَذَا، وَاقْرَأْ بِكَذَا. قَالَ سُفْيَانُ: فَقُلْتُ لِعَمْرٍو: إِنَّ أَبَا الزُّبَيْرِ حَدَّثَنَا عَنْ جَابِرٍ أَنَّهُ قَالَ: اِقْرَأْ: ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَالضُّحَى﴾ وَ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ و﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾.[1]

Jābir ibn ʿAbdillāh al-Anṣārī ﷺ narrates: Muʿādh ﷺ used to perform ṣalāh with the Prophet ﷺ and then lead his own people in ṣalāh. One night, he performed the *ʿishā ṣalāh* with the Prophet ﷺ, came to his own people, led them in ṣalāh and began reading Sūrah al-Baqarah. One of those who were following him ended his ṣalāh, turned away, and performed his ṣalāh on his own. The people asked him: "Why did you do that?" He replied: "By Allāh, I will not read behind him. I

[1] أخرجه البخاري في كتاب الآذان، باب إذا طول الإمام وكان للرجل حاجة فخرج فصلى، 2\192، رقم 701.

am going to the Messenger of Allāh ﷺ and tell him about this." He went to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! We are people who tend to camels and we work throughout the day. Muʿādh performed the *ʿishā ṣalāh* with you, he then came to us and started off by reading Sūrah al-Baqarah." The Messenger of Allāh ﷺ turned to Muʿādh and said: "O Muʿādh! Are you going to put the people into tribulation? Read such and such sūrahs [instead]." Sufyān said: "I said to ʿAmr: ʿAbū az-Zubayr related to us from Jābir that he said: 'Read *Wash shamsi wa ḍuḥāhā* [Sūrah ash-Shams], *Waḍ ḍuḥā* [Sūrah aḍ-Ḍuḥā], *Wal layli idhā yaghshā* [Sūrah al-Layl], and *Sabbiḥisma rabbikal aʿlā* [Sūrah al-Aʿlā]'."

Commentary

This Ḥadīth is a clear proof of Islam's forbearance and easiness, and of Allāh's mercy towards His servants. He does not impose upon them anything which is beyond their capability. Allāh ﷻ says: "Allāh does not burden anyone except what he can bear." (Sūrah al-Baqarah, 2: 286) This Ḥadīth shows that the fulfilment of a certain worldly need is considered to be a valid excuse for the shortening of ṣalāh. The Messenger of Allāh ﷺ reprimanded Muʿādh ﷺ for lengthening the ṣalāh while there were in his congregation people who were tired because of engaging in physical work throughout the day.

Hadīth 255

عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيْهِ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَقْرَأُ فِي الْعِشَاءِ الآخِرَةِ بِالشَّمْسِ وَضُحَاهَا وَنَحْوِهَا مِنَ السُّوَرِ.[1]

'Abdullāh ibn Buraydah ﷺ said: "The Messenger of Allāh ﷺ used to read [Sūrah] ash-Shams and other similar sūrahs in the *'ishā salāh*."

Hadīth 256

عَنِ الْبَرَاءِ بْنِ عَازِبٍ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْعِشَاءِ ﴿وَالتِّيْنِ وَالزَّيْتُوْنِ﴾ فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ.[2]

Al-Barā' ibn 'Āzib ﷺ narrates: "I heard the Prophet ﷺ reading *Wat tīni waz zaytūn* [Sūrah at-Tīn] in the *'ishā salāh*. I never heard anyone with a better voice or a better recitation than him."

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[1] أخرجه الترمذي في كتاب الصلاة، باب ما جاء في القراءة في صلاة العشاء، 2\114، رقم 309.

[2] أخرجه البخاري في كتاب التوحيد، باب قول النبي ﷺ: الماهر بالقرآن مع السفرة الكرام البررة، وزينوا القرآن بأصواتكم، 13\518، رقم 7546.

MERITS OF SŪRAHS AL-'ALAQ, AL-QADR, AL-BAYYINAH, AZ-ZALZALAH, TILL THE END OF THE QUR'ĀN

They are from among the *mufassal* through which the Prophet ﷺ was given superiority over the other Prophets ﷺ

Hadīth 257

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqa' narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufassal*."

This Hadīth was explained under Hadīth 81.

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[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AL-BAYYINAH

Hadīth 258

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: إِنَّ اللهَ أَمَرَنِيْ أَنْ أَقْرَأَ ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتَابِ﴾. قَالَ:وَسَمَّانِيْ لَكَ؟ قَالَ: نَعَمْ. فَبَكَى.[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said to Ubayy ibn Ka'b ﷺ: "Allāh ﷻ instructed me to read *Lam yakunilladhīna kafarū min ahlil kitāb* [Sūrah al-Bayyinah] to you." He asked: "Did he actually mention my name to you?" The Messenger of Allāh ﷺ replied: "Yes." [On hearing this, Ubayy] began crying.

Hadīth 259

عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لَهُ: إِنَّ اللهَ أَمَرَنِيْ أَنْ أَقْرَأَ عَلَيْكَ. فَقَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتَابِ﴾ فَقَرَأَ فِيْهَا: إِنَّ ذَاتَ الدِّيْنِ عِنْدَ اللهِ الْحَنِيْفِيَّةُ الْمُسْلِمَةُ، لاَ الْيَهُوْدِيَّةُ وَلاَ النَّصْرَانِيَّةُ. مَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكَفَّرَهُ، وَقَرَأَ عَلَيْهِ: وَلَوْ أَنَّ لابْنِ آدَمَ وَادِيًا مِنْ مَالٍ لابْتَغَى إِلَيْهِ ثَانِيًا، وَلَوْ كَانَ إِلَيْهِ ثَانِيًا لابْتَغَى إِلَيْهِ ثَالِثًا. وَلاَ يَمْلأُ جَوْفَ ابْنِ آدَمَ إِلاَّ التُّرَابَ، وَيَتُوْبُ اللهُ عَلَى مَنْ تَابَ.[2]

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[1] أخرجه البخاري في كتاب مناقب الأنصار، باب مناقب أبي بن كعب، 7\127، رقم 3809.

[2] أخرجه الترمذي في كتاب المناقب، باب مناقب معاذ بن جبل، وزيد بن ثابت وأبي، وأبي عبيدة بن الجراح، 5\624، رقم 3793.

Ubayy ibn Ka'b ﷺ narrates that the Messenger of Allāh ﷺ said to him: "Allāh ﷻ instructed me to read to you." He then read *Lam yakunilladhīna kafarū min ahlil kitāb* [Sūrah al-Bayyinah]. He read therein: the true religion in the sight of Allāh ﷻ is *al-ḥanīfiyyah al-muslimah* (the Muslim religion which is averse to everything but the absolute worship of Allāh ﷻ), it is neither Judaism nor Christianity. Whoever does good, it will never be rejected. He also read this to him: If man owned a valley of wealth, he would desire to own a second valley. If he owned two valleys, he would desire a third. Nothing but soil will fill man's belly. Allāh ﷻ accepts the repentance of the one who turns to Him in repentance.

Commentary

This Hadīth shows that it is desirable for an expert reader and knowledgeable person to read the Qur'ān to a person who is less capable than him. A great Sunnah of the Messenger of Allāh ﷺ is established from this incident. The *ummah* is taught to follow him in this regard and no one – no matter how knowledgeable he may be – must be averse to reading and teaching the Qur'ān to those who are less capable than him.

This Hadīth also demonstrates the lofty position which is held by Ubayy ibn Ka'b ﷺ. Allāh ﷻ specifically ordered the Messenger of Allāh ﷺ to read the Qur'ān to him.

Al-Qurṭubī *raḥimahullāh* said: "This sūrah is specifically mentioned because it contains the following themes: the oneness of Allāh, belief in messenger-ship, devotion, the previous scriptures and books which were revealed to the Prophets of the past, ṣalāh, zakāh, the Hereafter, and the people of Paradise and Hell. All these themes are mentioned in this sūrah despite its brevity."

Hadīth 260

عَنْ أَبِيْ حَبَّةَ الْبَدْرِيِّ ﷺ قَالَ: لَمَّا نَزَلَتْ ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ أَهْلِ الْكِتَابِ﴾ إِلَى آخِرِهَا قَالَ جِبْرِيْلُ: يَا رَسُوْلَ اللهِ إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُقْرِئَهَا أُبَيًّا. فَقَالَ النَّبِيُّ ﷺ لِأُبَيٍّ: إِنَّ جِبْرِيْلَ أَمَرَنِيْ أَنْ أُقْرِئَكَ هَذِهِ السُّوْرَةَ. قَالَ أُبَيٌّ: وَقَدْ ذُكِرْتُ ثَمَّ يَا رَسُوْلَ اللهِ؟ قَالَ: نَعَمْ. قَالَ: فَبَكَى أُبَيٌّ.[1]

Abū Ḥabbah al-Badrī ﷺ narrates: When *Lam yakunilladhīna kafarū min ahlil kitāb* [Sūrah al-Bayyinah] till the end was revealed, Jibra'īl ﷺ said: "O Messenger of Allāh! Your Lord instructs you to read it to Ubayy." The Prophet ﷺ said to Ubayy: "Jibra'īl instructed me to read this sūrah to you." Ubayy said: "O Messenger of Allāh! Was I actually mentioned by name?" He replied: "Yes." Ubayy began crying when he heard this.

[1] أخرجه أحمد في المسند 3\489.

Hadīth 261

عَنْ إِسْمَاعِيْلَ بْنِ أَبِيْ حَكِيْمٍ الْمُزَنِيِّ، ثُمَّ أَحَدِ بَنِيْ فُضَيْلٍ قَالَ: سَمِعْتُ رَسُوْلَ اللهِ ﷺ يَقُوْلُ: إِنَّ اللهَ لَيَسْمَعُ قِرَاءَةَ ﴿لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا﴾ فَيَقُوْلُ: أَبْشِرْ عَبْدِيْ، فَوَعِزَّتِيْ لَأُمَكِّنَنَّ لَكَ فِي الْجَنَّةِ حَتَّى تَرْضَى.[1]

Ismā'īl ibn Abī Ḥakīm al-Muzanī and then someone from the Banū Fuḍayl narrates: "I heard the Messenger of Allāh ﷺ saying: 'Allāh ﷻ listens to the recitation of *Lam yakunilladhīna kafarū* [Sūrah al-Bayyinah] and says: 'Glad tidings to you, O My servant! I take an oath by My honour, I will inhabit you in Paradise until you are pleased.'"

[1] ذكره السيوطي في الدر المنثور، 6\422.

MERITS OF SŪRAH AZ-ZILZĀL

Hadīth 262

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ قَالَ: أَتَى رَجُلٌ رَسُوْلَ اللهِ ﷺ فَقَالَ: أَقْرِئْنِيْ يَا رَسُوْلَ اللهِ. قَالَ لَهُ: اِقْرَأْ ثَلاَثًا مِنْ ذَاتِ "الرَّاء". فَقَالَ الرَّجُلُ: كَبُرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ، قَالَ:: فَاقْرَأْ مِنْ ذَاتِ "حم". فَقَالَ مِثْلَ مَقَالَتِهِ الأُوْلَى. فَقَالَ: اِقْرَأْ ثَلاَثًا مِنَ الْمُسَبِّحَاتِ. فَقَالَ مِثْلَ مَقَالَتِهِ. فَقَالَ الرَّجُلُ: وَلَكِنْ أَقْرِأْنِيْ يَا رَسُوْلَ اللهِ سُوْرَةً جَامِعَةً. فَأَقْرَأَهُ إِذَا زُلْزِلَتِ الأَرْضُ حَتَّى فَرَغَ مِنْهَا. قَالَ الرَّجُلُ: وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لاَ أَزِيْدُ عَلَيْهَا أَبَدًا. ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ. ثُمَّ قَالَ: عَلَيَّ بِهِ. فَجَاءَهُ فَقَالَ لَهُ: أُمِرْتُ بِيَوْمِ الأَضْحَى جَعَلَهُ اللهُ عِيْدًا لِهَذِهِ الأُمَّةِ. فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلاَّ مَنِيْحَةَ اِبْنِيْ أَفَأُضَحِّيْ بِهَا؟ قَالَ: لاَ، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ، وَتَقْلِمُ أَظْفَارَكَ، وَتَحْلِقُ عَانَتَكَ، فَذَلِكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ اللهِ.[1]

'Abdullāh ibn 'Amr ﷺ narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Advise me to read something of the Qur'ān." He said: "Read the three [sūrahs] which have *alif lām rā'*."[2] The man said: "I am gone old, my heart is hard, and my tongue is thick." He said: "Then read the sūrahs which commence with *hā mīm*."[1] The man gave the same reply. The Messenger of Allāh ﷺ said: "Then read the three *musabbiḥāt* [the sūrahs which commence with the glorification of Allāh ﷻ].[2] The man gave the same reply and said: "Teach me a comprehensive sūrah to read." The Messenger of Allāh ﷺ made him read *idhā zulzilatil arḍu* [Sūrah az-Zilzāl] till the end. The man said: "I take an oath in the name of the Being who sent you with the truth, I will never read more than this." The man then turned around and left. The Messenger of Allāh ﷺ said: "The man has certainly succeeded, the man has certainly succeeded." He then said: "Call him back." When he came back, the Messenger of Allāh ﷺ said to him: "I have been ordered to uphold the day of sacrifice – Allāh ﷻ made it a day of commemoration for this *ummah*." The man said: "What if I find nothing except the animal which my son loaned to me for the purposes of milk? Can I slaughter it?" He replied: "No. But you may cut your hair, clip your nails, and shave your pubic area. That is the completion of your sacrifice."

Commentary

This person asked the Messenger of Allāh ﷺ to teach him a comprehensive sūrah which contains

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[1] أخرجه أحمد في مسنده، 1\169. وأخرجه أبو داؤد في كتاب الصلاة، باب تحزيب القرآن، 2\58، رقم 1399.

[2] In other words, the sūrahs which commence with the letters *alif lām rā'*. They are Sūrahs Yūnus, Hūd, Yūsuf, Ibrāhīm and al-Ḥijr.

[1] This refers to Sūrahs Ghāfir, Fuṣṣilat, ash-Shūrā, az-Zukhruf, ad-Dukhān, al-Jāthiyah and al-Aḥqāf.

[2] This refers to Sūrahs al-Isrā', al-Ḥadīd, al-Ḥashr, aṣ-Ṣaff, al-Jumu'ah, at-Taghābun and al-A'lā.

MERITS OF SŪRAH AZ-ZILZĀL

Hadīth 262

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو ﷺ قَالَ: أَتَى رَجُلٌ رَسُوْلَ اللهِ ﷺ فَقَالَ: أَقْرِئْنِيْ يَا رَسُوْلَ اللهِ. قَالَ لَهُ: اِقْرَأْ ثَلاَثًا مِنْ ذَاتِ "الرَّاء". فَقَالَ الرَّجُلُ: كَبُرَتْ سِنِّيْ وَاشْتَدَّ قَلْبِيْ وَغَلُظَ لِسَانِيْ، قَالَ:: فَاقْرَأْ مِنْ ذَاتِ "حم". فَقَالَ مِثْلَ مَقَالَتِهِ الأُوْلَى. فَقَالَ: اِقْرَأْ ثَلاَثًا مِنَ الْمُسَبِّحَاتِ. فَقَالَ مِثْلَ مَقَالَتِهِ. فَقَالَ الرَّجُلُ: وَلَكِنْ أَقْرِأْنِيْ يَا رَسُوْلَ اللهِ سُوْرَةً جَامِعَةً. فَأَقْرَأَهُ إِذَا زُلْزِلَتِ الأَرْضُ حَتَّى فَرَغَ مِنْهَا. قَالَ الرَّجُلُ: وَالَّذِيْ بَعَثَكَ بِالْحَقِّ لاَ أَزِيْدُ عَلَيْهَا أَبَدًا. ثُمَّ أَدْبَرَ الرَّجُلُ فَقَالَ رَسُوْلُ اللهِ ﷺ: أَفْلَحَ الرُّوَيْجِلُ، أَفْلَحَ الرُّوَيْجِلُ. ثُمَّ قَالَ: عَلَيَّ بِهِ. فَجَاءَهُ فَقَالَ لَهُ: أُمِرْتُ بِيَوْمِ الأَضْحَى جَعَلَهُ اللهُ عِيْدًا لِهَذِهِ الأُمَّةِ. فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلاَّ مَنِيْحَةَ اِبْنِيْ أَفَأُضَحِّيْ بِهَا؟ قَالَ: لاَ، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ، وَتَقْلِمُ أَظْفَارَكَ، وَتَحْلِقُ عَانَتَكَ، فَذَلِكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ اللهِ.[1]

'Abdullāh ibn 'Amr ﷺ narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Advise me to read something of the Qur'ān." He said: "Read the three [sūrahs] which have *alif lām rā'*."[2] The man said: "I am gone old, my heart is hard, and my tongue is thick." He said: "Then read the sūrahs which commence

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[1] أخرجه أحمد في مسنده، 1\169. وأخرجه أبو داؤد في كتاب الصلاة، باب تحزيب القرآن، 2\58، رقم 1399.

[2] In other words, the sūrahs which commence with the letters *alif lām rā'*. They are Sūrahs Yūnus, Hūd, Yūsuf, Ibrāhīm and al-Ḥijr.

with *ḥā mīm*."[1] The man gave the same reply. The Messenger of Allāh ﷺ said: "Then read the three *musabbiḥāt* [the sūrahs which commence with the glorification of Allāh ﷻ].[2] The man gave the same reply and said: "Teach me a comprehensive sūrah to read." The Messenger of Allāh ﷺ made him read *idhā zulzilatil arḍu* [Sūrah az-Zilzāl] till the end. The man said: "I take an oath in the name of the Being who sent you with the truth, I will never read more than this." The man then turned around and left. The Messenger of Allāh ﷺ said: "The man has certainly succeeded, the man has certainly succeeded." He then said: "Call him back." When he came back, the Messenger of Allāh ﷺ said to him: "I have been ordered to uphold the day of sacrifice – Allāh ﷻ made it a day of commemoration for this *ummah*." The man said: "What if I find nothing except the animal which my son loaned to me for the purposes of milk? Can I slaughter it?" He replied: "No. But you may cut your hair, clip your nails, and shave your pubic area. That is the completion of your sacrifice."

Commentary

This person asked the Messenger of Allāh ﷺ to teach him a comprehensive sūrah which contains

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[1] This refers to Sūrahs Ghāfir, Fussilat, ash-Shūrā, az-Zukhruf, ad-Dukhān, al-Jāthiyah and al-Aḥqāf.

[2] This refers to Sūrahs al-Isrā', al-Ḥadīd, al-Ḥashr, as-Saff, al-Jumu'ah, at-Taghābun and al-A'lā.

the most important matters while being short at the same time. So he taught him Sūrah az-Zilzāl because it contains the most important aspects about the Hereafter – the Resurrection and the recompense of deeds. This is appropriate to the condition of this man who is gone old and is on the verge of passing away, and should be more concerned about the Hereafter.

It equals half the Qur'ān

Hadīth 263

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ تَعْدِلُ نِصْفَ الْقُرْآنِ، وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ تَعْدِلُ رُبُعَ الْقُرْآنِ.[1]

'Abdullāh ibn 'Abbās ﷺ narrates that the Messenger of Allāh ﷺ said: "*Idhā zulzilatil ardu* [Sūrah az-Zilzāl] equals half the Qur'ān. *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] equals one quarter the Qur'ān."

Hadīth 264

عَنِ الْحَسَنِ قَالَ: قَالَ رَسُوْلُ اللهِ ﷺ ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ تَعْدِلُ نِصْفَ الْقُرْآنِ.[1]

[1] أخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في ﴿إِذَا زُلْزِلَتِ﴾، 5\153، رقم 2894.

Al-Ḥasan *raḥimahullāh* narrates that the Messenger of Allāh ﷺ said: "*Idhā zulzilatil arḍu* [Sūrah az-Zilzāl] equals half the Qur'ān."

Hadīth 265

عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ قَالَ: كَانَتْ ﴿إِذَا زُلْزِلَتِ﴾ تَعْدِلُ نِصْفَ الْقُرْآنِ.[2]

Bakr ibn 'Abdillāh al-Muzanī said: "*Idhā zulzilat* [Sūrah az-Zilzāl] equals half the Qur'ān."

Hadīth 266

عَنْ يَحْيَى بْنِ أَبِيْ كَثِيْرٍ قَالَ: مَنْ قَرَأَ ﴿إِذَا زُلْزِلَتِ الأَرْضُ زِلْزَالَهَا﴾ فَقَدْ قَرَأَ نِصْفَ الْقُرْآنِ.[3]

Yaḥyā ibn Abī Kathīr said: "Whoever reads *idhā zulzilatil arḍu zilzālahā* [Sūrah az-Zilzāl] has in fact read half the Qur'ān."

Commentary

Sūrah az-Zilzāl is considered to be equal to half the Qur'ān on the basis that the main objective of the Qur'ān is to explain man's origin and his destination. This sūrah restricts itself to mentioning man's destination [i.e. the Hereafter]

[1] أخرجه أبو عبيد في فضائل القرآن، ص 141.

[2] أخرجه أبو عبيد في فضائل القرآن، ص 141.

[3] أخرجه ابن الضريس في فضائل القرآن، ص 108، رقم 239.

and the conditions related to it. It is therefore equal to half the Qur'ān.

Hadīth 267

عَنْ مُعَاذَ بْنِ عَبْدِ اللهِ الْجُهَنِيِّ أَنَّ رَجُلاً مِنْ جُهَيْنَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ فِي الرَّكْعَتَيْنِ كِلْتَيْهِمَا، فَلاَ أَدْرِيْ أَنَسِيَ رَسُوْلُ اللهِ ﷺ أَمْ قَرَأَ ذَلِكَ عَمَدًا.[1]

Mu'ādh ibn 'Abdillāh al-Juhanī narrates that a person from the Juhaynah tribe informed him that he heard the Prophet ﷺ reading *Idhā zulzilatil ardu* [Sūrah az-Zilzāl] in both the *rak'ats* of the *fajr salāh*. I do not know whether the Messenger of Allāh ﷺ forgot or he read them intentionally.

Hadīth 268

عَنْ سَلَمَةَ بْنِ وَرْدَانَ عَنْ أَنَسٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: "هَلْ تَزَوَّجْتَ يَا فُلاَنُ." قَالَ : لاَ وَاللهِ يَا رَسُوْلَ اللهِ وَلاَ عِنْدِيْ مَا أَتَزَوَّجُ بِهِ. قَالَ: أَلَيْسَ مَعَكَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ قَالَ: بَلَى. قَالَ ثُلُثُ الْقُرْآنِ. قَالَ: أَلَيْسَ مَعَكَ ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ قَالَ: بَلَى. قَالَ: رُبْعُ الْقُرْآنِ. قَالَ: أَلَيْسَ مَعَكَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ قَالَ: بَلَى. قَالَ رُبْعُ الْقُرْآنِ. قَالَ أَلَيْسَ مَعَكَ ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ قَالَ: بَلَى. قَالَ رُبْعُ الْقُرْآنِ تَزَوَّجْ تَزَوَّجْ.[2]

[1] أخرجه أبو داؤد في كتاب الصلاة، باب الرجل يعيد سورة واحدة في الركعتين، 1\213، رقم 816.

[2] أخرجه الترمذي في سننه 5\166، كتاب فضائل القرآن، باب ما جاء في إذا زلزلت.

Salamah ibn Wardān narrates from Anas ﷺ that the Messenger of Allāh ﷺ said to a person from his Companions: "O such and such person! Did you get married?" He replied: "No. O Messenger of Allāh! I do not have the means to get married." He said: "Don't you know: *Qul huwa Allāhu ahad*? (Sūrah al-Ikhlās)" He replied: "Indeed." The Messenger of Allāh ﷺ said: "One third of the Qur'ān. Don't you know: *Idhā jā'a nasrullāhi wal fath*? [Sūrah an-Nasr]" He replied: "Indeed." The Messenger of Allāh ﷺ said: "One quarter of the Qur'ān. Don't you know: *Qul yā ayyuhal kāfirūn*? [Sūrah al-Kāfirūn]" He replied: "Indeed." The Messenger of Allāh ﷺ said: "One quarter of the Qur'ān. Don't you know: *Idhā zulzilatil ard*? [Sūrah az-Zilzāl]" He replied: "Indeed." The Messenger of Allāh ﷺ said: "One quarter of the Qur'ān. Get married. Get married."

Hadīth 269

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ رُبْعُ الْقُرْآنِ، ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ رُبْعُ الْقُرْآنِ، ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ رُبْعُ الْقُرْآنِ.[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is one quarter of the Qur'ān, *Idhā zulzilatil ardu* [Sūrah az-Zilzāl] is one quarter of

[1] أخرجه أحمد في المسند، 3\146.

the Qur'ān, and *Idhā jā'a naṣrullāhi wal fatḥ* [Sūrah al-Fatḥ] is one quarter of the Qur'ān."

MERITS OF SŪRAH AT-TAKĀTHUR

Hadīth 270

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَلاَ يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِيْ كُلِّ يَوْمٍ؟ قَالُوْا: وَمَنْ يَسْتَطِيْعُ ذَلِكَ؟ قَالَ: أَمَا يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقْرَأَ ﴿أَلْهَاكُمُ التَّكَاثُرُ﴾.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ asked: "Is it not possible for any of you to read one thousand verses every day?" The Companions ﷺ asked: "Who can read so much [every day]?" He replied: "Is it not possible for any of you to read *alhākumut takāthur* [Sūrah at-Takāthur]?"

[1] أخرجه الحاكم في المستدرك في كتاب فضائل القرآن، باب ألهاكم التكاثر تعدل ألف آية، 1\566.

MERITS OF SŪRAHS AL-ʿAṢR, AL-HUMAZAH, AL-FĪL, QURAYSH, AL-MĀʿŪN AND AL-KAUTHAR

They are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Hadīth 271

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *miʾayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *muṣaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AL-KĀFIRŪN

Freedom from polytheism

Hadīth 272

عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: كُنْتُ أَسِيْرُ مَعَ النَّبِيِّ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى خَتَمَهَا. قَالَ: قَدْ بَرِئَ هَذَا مِنَ الشِّرْكِ، ثُمَّ سِرْنَا فَسَمِعَ آخَرَ يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَالَ: أَمَّا هَذَا فَقَدْ غُفِرَ لَهُ.[1]

Muhājir Abū al-Ḥasan narrates from one of the Companions of the Prophet ﷺ who said: "I was walking with the Prophet ﷺ when he heard a man reading *Qul yā ayyuhal kāfirūn*? [Sūrah al-Kāfirūn] till the end of the sūrah. He said: 'This man has freed himself from polytheism.' We continued walking and he heard another person reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. He said: 'As for this person, he has been forgiven.'"

Hadīth 273

عَنْ عَمْرِو بْنِ مَالِكٍ قَالَ: كَانَ أَبُوْ الْجَوْزَاءِ يَقُوْلُ: أَكْثِرُوْا مِنْ قِرَاءَةِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَابْرَؤُوْا مِنْهُ.[2]

[1] أخرجه النسائي في السنن الكبرى في كتاب فضائل القرآن باب قل يا أيها الكافرون، 5\16، رقم 8028.

[2] أخرجه ابن الضريس في فضائل القرآن، ص 108. وذكره السيوطي في الدر المنثور في آخر تفسير سورة الكافرون.

MERITS OF SŪRAHS AL-ʿAṢR, AL-HUMAZAH, AL-FĪL, QURAYSH, AL-MĀʿŪN AND AL-KAUTHAR

They are from among the *mufaṣṣal* through which the Prophet ﷺ was given superiority over the other Prophets عليهم السلام

Hadīth 271

عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ رضي الله عنه قَالَ قَالَ النَّبِيُّ ﷺ: أُعْطِيْتُ مَكَانَ التَّوْرَاةِ السَّبْعَ الطِّوَالَ، وَمَكَانَ الزَّبُوْرِ الْمِئِيْنَ، وَمَكَانَ الإِنْجِيْلِ الْمَثَانِيَ، وَفُضِّلْتُ بِالْمُفَصَّلِ.[1]

Wāthilah ibn al-Asqaʿ narrates that the Prophet ﷺ said: "I was given the seven lengthy sūrahs in place of the Taurāh, the *mi'ayn* in place of the Zabūr, the *mathānī* in place of the Injīl, and I was given superiority [over the other Prophets] through the *mufaṣṣal*."

This Ḥadīth was explained under Ḥadīth 81.

[1] أخرجه أبو داؤد الطيالسي في مسنده، ص 136، رقم 1012.

MERITS OF SŪRAH AL-KĀFIRŪN

Freedom from polytheism

Hadīth 272

عَنْ مُهَاجِرٍ أَبِي الْحَسَنِ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: كُنْتُ أَسِيْرُ مَعَ النَّبِيِّ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى خَتَمَهَا. قَالَ: قَدْ بَرِئَ هَذَا مِنَ الشِّرْكِ، ثُمَّ سِرْنَا فَسَمِعَ آخَرَ يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَالَ: أَمَّا هَذَا فَقَدْ غُفِرَ لَهُ.[1]

Muhājir Abū al-Ḥasan narrates from one of the Companions of the Prophet ﷺ who said: "I was walking with the Prophet ﷺ when he heard a man reading *Qul yā ayyuhal kāfirūn*? [Sūrah al-Kāfirūn] till the end of the sūrah. He said: 'This man has freed himself from polytheism.' We continued walking and he heard another person reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. He said: 'As for this person, he has been forgiven.'"

Hadīth 273

عَنْ عَمْرِو بْنِ مَالِكٍ قَالَ: كَانَ أَبُو الْجَوْزَاءِ يَقُوْلُ: أَكْثِرُوْا مِنْ قِرَاءَةِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَابْرَؤُوْا مِنْهُ.[2]

[1] أخرجه النسائي في السنن الكبرى في كتاب فضائل القرآن باب قل يا أيها الكافرون، 5\16، رقم 8028.
[2] أخرجه ابن الضريس في فضائل القرآن، ص 108. وذكره السيوطي في الدر المنثور في آخر تفسير سورة الكافرون.

'Amr ibn Mālik narrates: Abū al-Jawzā' used to say: "Read *Qul yā ayyuhal kāfirūn*? [Sūrah al-Kāfirūn] in abundance and free yourself through it."

Hadīth 274

عَنْ أَبِي عَمْرِو بْنِ الْعَلاَءِ قَالَ: كَانَتْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ تُسَمَّى الْمُقَشْقِشَةُ. أَيْ أَنَّهَا تُبْرِئُ مِنَ الشِّرْكِ.[1]

Abū 'Amr ibn al-'Alā' said: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] was referred to as *al-muqashqishah*, i.e. it frees one from polytheism."

It is desirable to read it when going to sleep

Hadīth 275

عَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ أَبِيْهِ أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: اِقْرَأْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.[2]

Farwah ibn Naufal narrates from his father that the Prophet ﷺ said to Naufal: "Read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and then sleep once you complete reading it. Surely it brings freedom from polytheism."

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[1] أخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن، 2\499، رقم 2523.

[2] أخرجه أبو داؤد في كتاب الأدب، باب ما يقال عند النوم، 4\315، رقم 5055. وأخرجه الترمذي في كتاب الدعوات، باب ما جاء فيمن يقرأ القرآن عند المنام باب منه، 5\442، رقم 3403.

Hadīth 276

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ لِمُعَاذٍ: اِقْرَأْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ عِنْدَ مَنَامِكَ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said to Mu'ādh ﷺ: "Read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] when you go to sleep because it brings freedom from polytheism."

Hadīth 277

عَنْ جِبِلَّةِ بْنِ حَارِثَةَ ﷺ قَالَ: سَأَلْتُ رَسُوْلَ اللهِ ﷺ قُلْتُ: عَلِّمْنِيْ شَيْئًا يَنْفَعُنِيْ. قَالَ: إِذَا أَخَذْتَ مَضْجَعَكَ فَقُلْ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى تَخْتِمَهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.[2]

Jibillah ibn Hārithah ﷺ narrates: "I asked the Messenger of Allāh ﷺ saying: 'Teach me something which will be of benefit to me.' He replied: 'Read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] till the end when you go to sleep because it brings freedom from polytheism.'"

Hadīth 278

عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَلاَ أَدُلُّكُمْ عَلَى كَلِمَةٍ تُنْجِيْكُمْ مِنَ الإِشْرَاكِ بِاللهِ؟ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ عِنْدَ مَنَامِكُمْ.[1]

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[1] أخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن، 2\499، رقم 2522.

[2] أخرجه النسائي في السنن الكبرى في كتاب عمل اليوم والليلة، 6\200، رقم 10636.

ʿAbdullāh ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ asked: "Should I teach you something which would save you from ascribing partners with Allāh? [Read] *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] when you go to sleep."

Hadīth 279

عَنْ سَعِيْدِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ، مَا تَقُوْلُ إِذَا أَخَذْتَ مَضْجَعَكَ بِاللَّيْلِ؟ قَالَ: أَقُوْلُ: اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. وَأَمَّا أَنْتَ فَاقْرَأْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾.[2]

Sa'īd ibn Jubayr narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! What do you say when you go to sleep?" He replied: "I say:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Allāh! Save me from Your punishment on the day when You resurrect Your servants."

As for you, you must read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn]."

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[2] أخرجه الطبراني في المعجم الكبير، 12\241، رقم 12993.
أخرجه ابن الضريس في فضائل القرآن، باب فضل سور شتى، ص 129.

It equals one quarter the Qur'ān

Hadīth 280

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ رُبُعُ الْقُرْآنِ، ﴿إِذَا زُلْزِلَتِ الْأَرْضُ﴾ رُبُعُ الْقُرْآنِ، ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ رُبُعُ الْقُرْآنِ.[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is one quarter of the Qur'ān. *Idhā zulzilatil arḍu* [Sūrah az-Zilzāl] is one quarter of the Qur'ān. and *Idhā jā'a naṣrullāhi wal fatḥ* [Sūrah an-Naṣr] is one quarter of the Qur'ān."

Commentary

The entire Qur'ān contains rules and regulations which are connected to the *shahādatayn* (testifying the oneness of Allāh ﷻ, and belief in prophet-hood), and conditions of this world and the Hereafter. The Qur'ān thus contains four main themes: (1) belief in oneness of Allāh, (2) belief in prophet-hood, (3) conditions of this world, (4) conditions of the Hereafter. Sūrah al-Kāfirūn is confined to the oneness of Allāh ﷻ because it renounces polytheism. It is thus similar to one quarter of the Qur'ān.

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[1] أخرجه أحمد في المسند 3\146.

ʿAbdullāh ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ asked: "Should I teach you something which would save you from ascribing partners with Allāh? [Read] *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] when you go to sleep."

Hadīth 279

عَنْ سَعِيْدِ بْنِ جُبَيْرٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا رَسُوْلَ اللهِ، مَا تَقُوْلُ إِذَا أَخَذْتَ مَضْجَعَكَ بِاللَّيْلِ؟ قَالَ: أَقُوْلُ: اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. وَأَمَّا أَنْتَ فَاقْرَأْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾.[2]

Sa'īd ibn Jubayr narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! What do you say when you go to sleep?" He replied: "I say:

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Allāh! Save me from Your punishment on the day when You resurrect Your servants."

As for you, you must read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn]."

[2] أخرجه ابن الضريس في فضائل القرآن، باب فضل سور شتى، ص 129.

It equals one quarter the Qur'ān

Hadīth 280

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ رُبْعُ الْقُرْآنِ، ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ رُبْعُ الْقُرْآنِ، ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ رُبْعُ الْقُرْآنِ.[1]

Anas ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is one quarter of the Qur'ān, *Idhā zulzilatil arḍu* [Sūrah az-Zilzāl] is one quarter of the Qur'ān, and *Idhā jā'a naṣrullāhi wal fatḥ* [Sūrah an-Naṣr] is one quarter of the Qur'ān."

Commentary

The entire Qur'ān contains rules and regulations which are connected to the *shahādatayn* (testifying the oneness of Allāh ﷻ, and belief in prophet-hood), and conditions of this world and the Hereafter. The Qur'ān thus contains four main themes: (1) belief in oneness of Allāh, (2) belief in prophet-hood, (3) conditions of this world, (4) conditions of the Hereafter. Sūrah al-Kāfirūn is confined to the oneness of Allāh ﷻ because it renounces polytheism. It is thus similar to one quarter of the Qur'ān.

[1] أخرجه أحمد في المسند، 3\146.

Sūrah az-Zilzāl deals specifically with the Hereafter and explains the end of this world. It thus contains one of the above four themes, and is therefore similar to one quarter of the Qur'ān.

Sūrah an-Naṣr contains the purpose behind sending Messengers, i.e. so that people may enter the religion of Allāh ﷻ in droves. And so, it also contains one of the above four themes and is thus similar to one quarter of the Qur'ān.

Hadīth 281

عَنْ عَائِشَةَ بِنْتِ سَعْدٍ أَنَّهَا سَمِعَتْ أَبَاهَا سَعْدَ بْنَ مَالِكٍ يَقُوْلُ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ وَمَنْ قَرَأَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ فَكَأَنَّمَا قَرَأَ رُبُعَ الْقُرْآنِ.[1]

'Ā'ishah bint Sa'd narrates that she heard her father, Sa'd ibn Mālik, saying: The Messenger of Allāh ﷺ said: "The one who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is as if he read one third the Qur'ān, and the one who reads *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is as if he read one quarter the Qur'ān."

[1] أخرجه الطبراني في المعجم الصغير، 1\61.

Hadīth 282

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ تَعْدِلُ رُبُعَ الْقُرْآنِ وَكَانَ يَقْرَأُ بِهِمَا فِيْ رَكْعَتَيِ الْفَجْرِ وَقَالَ: هَاتَيْنِ الرَّكْعَتَيْنِ فِيْهِمَا رَغْبُ الدَّهْرِ.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] equals one quarter the Qur'ān." He used to read them in the two *rak'ats* of *fajr* and he said: "These two *rak'ats* have been encouraged forever."

Hadīth 283

عَنْ بَكْرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَتْ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ تَعْدِلُ رُبُعَ الْقُرْآنِ.[2]

Bakr ibn 'Abdillāh said: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] equals one quarter the Qur'ān."

Hadīth 284

عَنْ عَاصِمٍ قَالَ: كَانَ يُقَالُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُلُثُ الْقُرْآنِ، وَ﴿إِذَا زُلْزِلَتِ﴾ نِصْفُ الْقُرْآنِ، و ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ رُبُعُ الْقُرْآنِ.[3]

[1] أخرجه الطبراني في المعجم الكبير، 12\405.

[2] أخرجه أبو عبيد في فضائل القرآن، ص 142.

[3] أخرجه ابن الضريس في فضائل القرآن، ص 127.

ʿĀṣim *raḥimahullāh* said: "It is said that *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is equal to one third the Qur'ān, *Idhā zulzilat* [Sūrah az-Zilzāl] is equal to half the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is equal to one quarter the Qur'ān."

MERITS OF SŪRAHS AL-KĀFIRŪN AND AL-IKHLĀṢ

The person who reads them has recognized Allāh ﷻ and believed in Him

Hadīth 285

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ أَنَّ رَجُلاً قَامَ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ فَقَرَأَ فِي الرَّكْعَةِ الأُوْلَى ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ، فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ عَرَفَ رَبَّهُ، وَقَرَأَ فِي الآخِرَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ آمَنَ بِرَبِّهِ.[1]

Jābir ibn ʿAbdillāh ﷺ narrates that a man stood up and performed two *rakʿats* [before] the *fajr ṣalāh*. He read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] till the end in the first *rakʿat*. So the Prophet ﷺ said: "This is a person who has recognized his Lord." The man read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] till the end in the second *rakʿat*. So the Prophet ﷺ said: "This is a person who has believed in his Lord."

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[1] أخرجه ابن حبان في صحيحه في كتاب المواقيت باب ما جاء في ركعتي الفجر وما يقرأ فيهما، ص 161، رقم 611. وأخرجه الطحاوي في شرح معاني الآثار في كتاب الصلاة باب القراءة في ركعتي الفجر، 1\298.

ʿĀṣim *raḥimahullāh* said: "It is said that *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is equal to one third the Qur'ān, *Idhā zulzilat* [Sūrah az-Zilzāl] is equal to half the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is equal to one quarter the Qur'ān."

MERITS OF SŪRAHS AL-KĀFIRŪN AND AL-IKHLĀṢ

The person who reads them has recognized Allāh ﷻ and believed in Him

Hadīth 285

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ أَنَّ رَجُلاً قَامَ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ فَقَرَأَ فِي الرَّكْعَةِ الأُوْلَى ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ، فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ عَرَفَ رَبَّهُ، وَقَرَأَ فِي الآخِرَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ آمَنَ بِرَبِّهِ.[1]

Jābir ibn ʿAbdillāh ﷺ narrates that a man stood up and performed two *rakʿats* [before] the *fajr ṣalāh*. He read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] till the end in the first *rakʿat*. So the Prophet ﷺ said: "This is a person who has recognized his Lord." The man read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] till the end in the second *rakʿat*. So the Prophet ﷺ said: "This is a person who has believed in his Lord."

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[1] أخرجه ابن حبان في صحيحه في كتاب المواقيت باب ما جاء في ركعتي الفجر وما يقرأ فيهما، ص 161، رقم 611. وأخرجه الطحاوي في شرح معاني الآثار في كتاب الصلاة باب القراءة في ركعتي الفجر، 1\298.

ʿĀṣim *raḥimahullāh* said: "It is said that *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is equal to one third the Qur'ān, *Idhā zulzilat* [Sūrah az-Zilzāl] is equal to half the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] is equal to one quarter the Qur'ān."

MERITS OF SŪRAHS AL-KĀFIRŪN AND AL-IKHLĀṢ

The person who reads them has recognized Allāh ﷻ and believed in Him

Hadīth 285

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ أَنَّ رَجُلاً قَامَ فَرَكَعَ رَكْعَتَيِ الْفَجْرِ فَقَرَأَ فِي الرَّكْعَةِ الأُوْلَى ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ، فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ عَرَفَ رَبَّهُ، وَقَرَأَ فِي الآخِرَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى انْقَضَتِ السُّوْرَةُ فَقَالَ النَّبِيُّ ﷺ: هَذَا عَبْدٌ آمَنَ بِرَبِّهِ.[1]

Jābir ibn ʿAbdillāh ﷺ narrates that a man stood up and performed two *rakʿats* [before] the *fajr ṣalāh*. He read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] till the end in the first *rakʿat*. So the Prophet ﷺ said: "This is a person who has recognized his Lord." The man read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] till the end in the second *rakʿat*. So the Prophet ﷺ said: "This is a person who has believed in his Lord."

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[1] أخرجه ابن حبان في صحيحه في كتاب المواقيت باب ما جاء في ركعتي الفجر وما يقرأ فيهما، ص 161، رقم 611. وأخرجه الطحاوي في شرح معاني الآثار في كتاب الصلاة باب القراءة في ركعتي الفجر، 1\298.

The desirability of reading them in the Sunnah ṣalāhs of *fajr* and *maghrib*

Hadīth 286

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ فِيْ رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rak'ats* of *fajr*.

Hadīth 287

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِضْعًا وَعِشْرِيْنَ مَرَّةً أَوْ بِضْعَ عَشْرَةَ مَرَّةً ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] over twenty or ten times in the two *rak'ats* before *fajr* and the two *rak'ats* after *maghrib*.

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[1] أخرجه مسلم في كتاب صلاة المسافرين، باب استحباب ركعتي سنة الفجر، وبيان ما يستحب أن يقرأ فيهما 1\502، رقم 726.

[2] أخرجه أحمد، 2\24. وأخرجه الترمذي في كتاب الصلاة، باب ما جاء في تخفيف ركعتي الفجر، 2\276، رقم 417.

Hadīth 288

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يُصَلِّيْ رَكْعَتَيْ قَبْلَ الْفَجْرِ وَكَانَ يَقُوْلُ: نِعْمَ السُّوْرَتَانِ هُمَا، يَقْرَأُ بِهِمَا فِيْ رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

'Ā'ishah *raḍiyallāhu 'anhā* said: "The Messenger of Allāh ﷺ used to perform two *rak'ats* before the *fajr ṣalāh*. He used to say: 'These two sūrahs are so excellent!' He used to read these two sūrahs in the two *rak'ats* of *fajr*: *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]."

Hadīth 289

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَالرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

Anas ibn Mālik ﷺ narrates that the Prophet ﷺ used to read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rak'ats* after *maghrib* and the two *rak'ats* before *fajr*.

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[1] أخرجه ابن ماجه في كتاب إقامة الصلاة، باب ما جاء فيما يقرأ في الركعتين قبل الفجر، 1\363، رقم 1150.

[2] أخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن فصل في فضائل السور والآيات ذكر سورة "قل يا أيها الكافرون"، 2\499، رقم 2523.

The desirability of reading them in the Sunnah s̲alāhs of *fajr* and *maghrib*

Hadīth 286

عَنْ أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ فِيْ رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu a*h̲*ad* [Sūrah al-Ikhlās] in the two *rak'ats* of *fajr*.

Hadīth 287

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ قَرَأَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِضْعًا وَعِشْرِيْنَ مَرَّةً أَوْ بِضْعَ عَشْرَةَ مَرَّةً ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu a*h̲*ad* [Sūrah al-Ikhlās] over twenty or ten times in the two *rak'ats* before *fajr* and the two *rak'ats* after *maghrib*.

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[1] أخرجه مسلم في كتاب صلاة المسافرين، باب استحباب ركعتي سنة الفجر، وبيان ما يستحب أن يقرأ فيهما 1\502، رقم 726.

[2] أخرجه أحمد، 2\24. وأخرجه الترمذي في كتاب الصلاة، باب ما جاء في تخفيف ركعتي الفجر، 2\276، رقم 417.

Hadīth 288

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يُصَلِّيْ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَكَانَ يَقُوْلُ: نِعْمَ السُّوْرَتَانِ هُمَا، يُقْرَأُ بِهِمَا فِيْ رَكْعَتَيِ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

'Ā'ishah *radiyallāhu 'anhā* said: "The Messenger of Allāh ﷺ used to perform two *rak'ats* before the *fajr s̲alāh*. He used to say: 'These two sūrahs are so excellent!' He used to read these two sūrahs in the two *rak'ats* of *fajr*: *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu a*h̲*ad* [Sūrah al-Ikhlās]."

Hadīth 289

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَالرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

Anas ibn Mālik ﷺ narrates that the Prophet ﷺ used to read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu a*h̲*ad* [Sūrah al-Ikhlās] in the two *rak'ats* after *maghrib* and the two *rak'ats* before *fajr*.

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[1] أخرجه ابن ماجه في كتاب إقامة الصلاة، باب ما جاء فيما يقرأ في الركعتين قبل الفجر، 1\363، رقم 1150.

[2] أخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن فصل في فضائل السور والآيات ذكر سورة "قل يا أيها الكافرون"، 2\499، رقم 2523.

Hadīth 290

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ، وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ تَعْدِلُ رُبُعَ الْقُرْآنِ. وَكَانَ يَقْرَأُ بِهِمَا فِيْ رَكْعَتَيِ الْفَجْرِ وَقَالَ: هَاتَيْنِ الرَّكْعَتَيْنِ فِيْهِمَا رَغْبُ الدَّهْرِ.[1]

'Abdullāh ibn 'Umar ﷺ narrates that the Messenger of Allāh ﷺ said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān, and *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] equals one quarter the Qur'ān." He used to read them in the two *rak'ats* of *fajr* and he said: "These two *rak'ats* have been encouraged forever."

Hadīth 291

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ قَالَ: مَا أُحْصِيْ مَا سَمِعْتُ مِنْ رَسُوْلِ اللهِ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ بِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

'Abdullāh ibn Mas'ūd ﷺ said: "I cannot count how often I heard the Messenger of Allāh ﷺ reading *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rak'ats* before *fajr* and the two *rak'ats* after *maghrib*."

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[1] أخرجه الطبراني في المعجم الأوسط، 1\66، رقم 186.

[2] أخرجه الطبراني في المعجم الكبير 10\174، رقم 10250، 10251.

Hadīth 292

عَنْ سَعِيْدِ بْنِ جُبَيْرٍ أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ – أَوْ سُئِلَ ابْنُ عَبَّاسٍ مَا تَقْرَأُ فِيْ رَكْعَتَيِ الْفَجْرِ؟ فَقَالَ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

Sa'īd ibn Jubayr asked Ibn 'Abbās ﷺ - or Ibn 'Abbās ﷺ was asked: "What do you read in the two *rak'ats* of *fajr ṣalāh*?" He replied: "*Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]."

Hadīth 293

عَنْ مُحَمَّدِ بْنِ سِيْرِيْنَ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ و ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

It is related that Muḥammad ibn Sīrīn *raḥimahullāh* used to read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rak'ats* before the *fajr ṣalāh*.

Hadīth 294

عَنْ قَتَادَةَ قَالَ: كَانَ يُسْتَحَبُّ أَنْ يُقْرَأَ فِيْ رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[3]

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[1] أخرجه عبد الرزاق في كتاب الصلاة باب القراءة في ركعتي الفجر، 3\59، رقم 4791.

[2] أخرجه أبو بكر بن أبي شيبة في المصنف في كتاب الصلاة باب ما يقرأ في الركعتين قبل الفجر، 2\242.

[3] أخرجه عبد الرزاق في كتاب الصلاة، باب القراءة في ركعتي الفجر، 3\59.

Qatādah *raḥimahullāh* said: "It is desirable to read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rakʿats* of *fajr ṣalāh*."

Hadīth 295

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيْدَ أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَالرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

It is related that ʿAbd ar-Raḥmān ibn Yazīd used to read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rakʿats* before *fajr* and the two *rakʿats* after *maghrib*.

Hadīth 296

عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: اِقْرَأْ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

Suwayd ibn Ghaflah said: "Read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rakʿats* after *maghrib*."

[1] أخرجه أبو بكر بن أبي شيبة في كتاب الصلاة، باب ما يقرأ في ركعتي الفجر 2\243.

[2] ذكره محمد بن نصر المروزي في قيام الليل (المختصر) باب ما يستحب أن يقرأ به في الركعتين بعد المغرب، ص 35.

Commentary

The above Aḥādīth demonstrate the desirability of shortening the Sunnah of the *fajr ṣalāh*. This is also the opinion of Imām Mālik *raḥimahullāh*, Imām ash-Shāfiʿī *raḥimahullāh* and the vast majority of scholars. Some scholars say that there is no harm in lengthening this ṣalāh. In other words, it is not prohibited to lengthen it.

There are several Aḥādīth which mention the merit of reading the two *rakʿats* of Sunnah before the *fajr ṣalāh*. ʿĀ'ishah *raḍiyallāhu ʿanhā* narrates that the Prophet ﷺ said: "The two *rakʿats* of *fajr* are better than this world and whatever is in it."[1] In other words, it is better than all the possessions of this world.

The Prophet ﷺ used to read them in the two *rakʿats* of *ṭawāf*

Hadīth 297

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ لَمَّا انْتَهَى إِلَى مَقَامِ إِبْرَاهِيْمَ قَرَأَ: ﴿وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى﴾ فَصَلَّى رَكْعَتَيْنِ، فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُمَّ عَادَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا.[2]

[1] أخرجه مسلم، 1\501، رقم 725.

[2] أخرجه مسلم في كتاب الحج باب حجة النبي ﷺ، 2\886، رقم 1218.

Jābir ibn ʿAbdillāh ﷺ narrates that when the Messenger of Allāh ﷺ reached the *Maqām-e-Ibrāhīm*,[1] he read [the verse]: "Make the *Maqām-e-Ibrāhīm* a place of prayer." And so, he performed two *rakʿats* of ṣalāh, read Sūrah al-Fātiḥah, *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. He then returned to the *rukn* [the corner in which the Black Stone is placed], pointed to it, and then went towards Mt. Ṣafā.

Hadīth 298

عَنْ أَبِي رَافِعٍ ﷺ قَالَ: طَافَ رَسُوْلُ اللهِ ﷺ بِالْبَيْتِ ثُمَّ جَاءَ مَقَامَ إِبْرَاهِيْمَ فَقَرَأَ ﴿وَاتَّخِذُوْا مِنْ مَّقَامِ إِبْرَاهِيْمَ مُصَلًّى﴾ ثُمَّ صَلَّى فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَ﴿قُلْ هُوَ اللهُ أَحَدٌ، اَللهُ الصَّمَدُ﴾ فَقَالَ: كَذَلِكَ اللهُ ﴿لَمْ يَلِدْ وَلَمْ يُوْلَدْ﴾ قَالَ: ذَاكَ اللهُ ﴿وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ﴾ قَالَ: كَذَلِكَ اللهُ. ثُمَّ رَكَعَ وَسَجَدَ ثُمَّ قَرَأَ بِفَاتِحَةِ الْكِتَابِ و ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ، لاَ أَعْبُدُ مَا تَعْبُدُوْنَ، وَلاَ أَنْتُمْ عَابِدُوْنَ مَآ أَعْبُدُ﴾ قَالَ: لاَ أَعْبُدُ إِلاَّ اللهَ. ﴿وَلاَ أَنَا عَابِدٌ مَّا عَبَدْتُّمْ، وَلاَ أَنْتُمْ عَابِدُوْنَ مَآ أَعْبُدُ﴾ فَقَالَ: لاَ أَعْبُدُ إِلاَّ اللهَ ﴿لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ﴾.[2]

[1] The *Maqām-e-Ibrāhīm* is the stone on which Ibrāhīm ﷺ stood and built the Kaʿbah. Ibrāhīm's ﷺ foot print is on it. He had invited towards ḥajj while standing on it. This stone was brought from Paradise just as the Black Stone was brought from Paradise. We are now ordered to perform ṣalāh near this stone. This order is optional and not compulsory.

[2] ذكره الإمام السيوطي في الدر المنثور، 6\453.

Abū Rāfiʿ ﷺ narrates: "The Messenger of Allāh ﷺ circuited [made *ṭawāf* of] the Kaʿbah, went to the *Maqām-e-Ibrāhīm*, read [the verse] 'Make the *Maqām-e-Ibrāhīm* a place of prayer', performed ṣalāh in which he read Sūrah al-Fātiḥah, and *Qul huwallāhu aḥad, Allāhuṣ Ṣamad* (Say: Allāh is One, Allāh is independent.)' He said: 'That is exactly how Allāh is.' He then read: *Lam yalid wa lam yūlad* (He neither gave birth to anyone nor was He born from anyone). He said: 'That is Allāh.' He then read: *Wa lam yakun lahu kufuwan aḥad* (There is none who is equal to Him). He said: 'That is exactly how Allāh is.' He then went into *ruku'* (bowing posture) and *sujūd* (prostration). He then read Sūrah al-Fātiḥah [after standing up from the prostration] and followed it by reading: *Qul yā ayyuhal kāfirūn. Lā aʿbudu mā taʿbudūn, wa lā antum ʿābidūna mā aʿbud.* (Say: O unbelievers! I do not worship what you worship, nor do you worship what I worship). He said: 'I worship none but Allāh.' He then read: *Wa lā ana ʿābidum mā ʿabad tum, wa lā antum ʿābidūna mā aʿbud* (I will neither worship what you worship, nor will you worship what I worship). He said: 'I shall worship none but Allāh.' He then read: *Lakum dīnukum wa liya dīn* (to you is your religion and to me is my religion)."

Hadīth 299

عَنْ يَعْقُوْبَ بْنِ زَيْدٍ اَلتَّيْمِيِّ أَنَّ النَّبِيَّ ﷺ قَرَأَ فِيْ رَكْعَتَيِ الطَّوَافِ ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ و ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[1]

Yaʿqūb ibn Zayd at-Taymī said that the Prophet ﷺ read *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the two *rakʿats* of *ṭawāf*.

[1] أخرجه أبو بكر بن أبي شيبة في كتاب الحج، باب في ركعتي الطواف، 4\110.

MERITS OF SŪRAH AN-NAṢR

Hadīth 300

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ يُكْثِرُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللهَ وَأَتُوْبُ إِلَيْهِ، قَالَتْ: فَقُلْتُ: يَا رَسُوْلَ اللهِ! أَرَاكَ تُكْثِرُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللهَ وَأَتُوْبُ إِلَيْهِ؟ فَقَالَ: خَبَّرَنِيْ رَبِّيْ أَنِّيْ سَأَرَى عَلَامَةً فِيْ أُمَّتِيْ فَإِذَا رَأَيْتُهَا أَكْثَرْتُ مِنْ قَوْلِ: سُبْحَانَ اللهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللهَ وَأَتُوْبُ إِلَيْهِ. فَقَدْ رَأَيْتُهَا. ﴿إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ﴾. فَتْحُ مَكَّةَ ﴿وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ أَفْوَاجًا، فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ، إِنَّهُ كَانَ تَوَّابًا﴾.[1]

ʿĀʾishah *raḍiyallāhu ʿanhā* narrates: "The Messenger of Allāh ﷺ used to read this supplication in abundance: *Sub-ḥānallāhi wa bi ḥamdihi, astaghfirullāh wa atūbu ilayh* (Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn to Him in repentance). So I said to him: 'O Messenger of Allāh! I see you reading *Sub-ḥānallāhi wa bi ḥamdihi, astaghfirullāh wa atūbu ilayh* (Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn to Him in repentance) in abundance!?' He replied: 'My Lord informed me that I will see a certain sign in my *ummah*, and when I see it, I must read *Sub-ḥānallāhi wa bi ḥamdihi, astaghfirullāh wa atūbu ilayh* (Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn to Him in

[1] أخرجه مسلم في كتاب الصلاة باب ما يقال في الركوع والسجود، 1\351، رقم 484\220.
وأخرجه البخاري في كتاب التفسير باب سورة إذا جاء نصر الله والفتح، 8\733، رقم 4967.

repentance) in abundance. I have now seen that sign: 'When you see the help of Allāh and victory' – it refers to the conquest of Makkah – and you see people entering the religion of Allāh in groups, then glorify the praises of your Lord and seek His forgiveness, surely He accepts repentance.'"

MERITS OF SŪRAH AL-IKHLĀṢ

Allāh loves the one who loves to read this sūrah

Hadīth 301

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِيْ صَلاَتِهِ فَيَخْتِمُ بِـ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوْا ذَكَرُوْا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوْهُ لأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوْهُ، فَقَالَ: لأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوْهُ أَنَّ اللهَ يُحِبُّهُ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates that the Prophet ﷺ appointed a person at the head of a military detachment. He used to lead his companions in ṣalāh and end his recitation with *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. When they returned, they informed the Prophet ﷺ about this. He said: "Ask him why he does this?" They asked him and he replied: "Because it is a description of the Merciful, and I love to recite it." On hearing this, the Prophet ﷺ said: "Inform him that Allāh ﷻ loves him."

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[1] أخرجه البخاري في كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته إلى توحيد الله تبارك وتعالى، 13\247، رقم 7375.

repentance) in abundance. I have now seen that sign: 'When you see the help of Allāh and victory' – it refers to the conquest of Makkah – and you see people entering the religion of Allāh in groups, then glorify the praises of your Lord and seek His forgiveness, surely He accepts repentance.'"

MERITS OF SŪRAH AL-IKHLĀS

Allāh loves the one who loves to read this sūrah

Hadīth 301

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلَى سَرِيَّةٍ وَكَانَ يَقْرَأُ لأَصْحَابِهِ فِيْ صَلاَتِهِ فَيَخْتِمُ بِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوْا ذَكَرُوْا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: سَلُوْهُ لأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوْهُ، فَقَالَ: لأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: أَخْبِرُوْهُ أَنَّ اللهَ يُحِبُّهُ.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates that the Prophet ﷺ appointed a person at the head of a military detachment. He used to lead his companions in ṣalāh and end his recitation with *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. When they returned, they informed the Prophet ﷺ about this. He said: "Ask him why he does this?" They asked him and he replied: "Because it is a description of the Merciful, and I love to recite it." On hearing this, the Prophet ﷺ said: "Inform him that Allâh ﷻ loves him."

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[1] أخرجه البخاري في كتاب التوحيد، باب ما جاء في دعاء النبي ﷺ أمته إلى توحيد الله تبارك وتعالى، 13\247، رقم 7375.

Love for this sūrah gains admission into Paradise

Hadīth 302

عَنْ أَنَسٍ ﷺ قَالَ: كَانَ رَجُلٌ مِنَ الأَنْصَارِ يَؤُمُّهُمْ فِي مَسْجِدِ قُبَاءَ، فَكَانَ كُلَّمَا افْتَتَحَ سُوْرَةً يَقْرَأُ بِهَا لَهُمْ فِي الصَّلاَةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى يَفْرَغَ مِنْهَا، ثُمَّ كَانَ يَقْرَأُ سُوْرَةً أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذَلِكَ كُلَّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ، فَقَالُوْا: إِنَّكَ تَفْتَتِحُ بِهَذِهِ السُّوْرَةِ ثُمَّ لاَ تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِالأُخْرَى، فَإِمَّا أَنْ تَقْرَأَ بِهَا، وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِالأُخْرَى، فَقَالَ: مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ، وَكَانُوْا يَرَوْنَهُ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوْا أَنْ يَؤُمَّهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ ﷺ أَخْبَرُوْهُ الْخَبَرَ، فَقَالَ: يَا فُلاَنُ؟ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ أَصْحَابُكَ؟ وَمَا حَمَلَكَ عَلَى لُزُوْمِ هَذِهِ السُّوْرَةِ فِيْ كُلِّ رَكْعَةٍ؟ قَالَ: إِنِّيْ أُحِبُّهَا. قَالَ: حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ.[1]

Anas ﷺ narrates: There was an Anṣārī person who used to lead them in ṣalāh in Musjid-e-Qubā'. Whenever he used to commence reading a sūrah in the ṣalāh which he was leading them in, he would commence by reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] till he completed reading the entire sūrah. He would then read another sūrah with it. He used to do this in every *rak'at*. His congregation [those who used to follow him in the ṣalāh] spoke to him about this, saying: "You start by reading this sūrah and then you do not

[1] أخرجه البخاري في كتاب الأذان باب الجمع بين السورتين في ركعة، 2\355، رقم 774.

consider it sufficient, and so you read another sūrah. You should either read this one sūrah alone, or leave it out and read some other sūrah." He replied: "I will not leave it out. If you want me to continue leading you in ṣalāh, I will do so in this way. If you dislike [the manner in which I am leading you in ṣalāh], I will leave you [and give up leading you in ṣalāh]." The people considered him to be the best among them and did not want anyone else to lead them in ṣalāh. When the Prophet ﷺ came to them, they informed him of what transpired. The Prophet ﷺ said to him: "O such and such person! What is stopping you from doing what your congregation is asking you to do? And what is it that causes you to adhere to this sūrah?" He replied: "I love this sūrah." The Prophet ﷺ said: "Your love for this sūrah has gained admission for you in Paradise."

Commentary

This Ḥadīth contains a clear and great means for entry into Paradise, viz. love for Sūrah al-Ikhlāṣ and reading it abundantly in ṣalāh.

The fact that the person's congregation spoke to him about his abundant recitation of this sūrah in ṣalāh shows that this was something which they were not used to from the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ asked him the reason for doing this, he replied that he loves this sūrah, and the Messenger of Allāh ﷺ then gave him the glad tiding of entry into Paradise. This

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Hadīth 302

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glad tiding shows that he was pleased with this action of his.

This Hadīth also shows the permissibility of inclining to a particular sūrah [or sūrahs] for recitation in salāh and this does not mean dislike for other parts of the Qur'ān.

Hadīth 303

عَنْ أَنَسٍ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُوْلِ اللهِ ﷺ فَقَالَ: إِنِّيْ أُحِبُّ هَذِهِ السُّوْرَةَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، فَقَالَ رَسُوْلُ اللهِ ﷺ: حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ.[1]

Anas ﷺ narrates: "A man came to the Messenger of Allāh ﷺ and said: 'I love this sūrah *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ].' The Messenger of Allāh ﷺ said: 'Your love for this sūrah has gained you entry into Paradise.'"

Paradise becomes incumbent by its recitation

Hadīth 304

عَنْ عُبَيْدِ بْنِ حُنَيْنٍ – مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ – أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: أَقْبَلْتُ مَعَ رَسُوْلِ اللهِ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَالَ رَسُوْلُ اللهِ ﷺ: وَجَبَتْ. فَسَأَلْتُهُ: مَاذَا يَا رَسُوْلَ اللهِ؟ فَقَالَ: الْجَنَّةُ. فَقَالَ أَبُوْ هُرَيْرَةَ: أَرَدتُّ

[1] أخرجه أحمد، 3\150. وأخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في سورة الإخلاص، 5\156.

أَنْ أَذْهَبَ إِلَيْهِ فَأُبَشِّرَهُ، ثُمَّ فَرَقْتُ أَنْ يَفُوْتَنِيْ الْغَدَاءُ مَعَ رَسُوْلِ اللهِ ﷺ فَآثَرْتُ الْغَدَاءَ مَعَ رَسُوْلِ اللهِ ﷺ ثُمَّ ذَهَبْتُ إِلَى الرَّجُلِ فَوَجَدْتُهُ قَدْ ذَهَبَ.[1]

'Ubayd ibn Ḥunayn – a freed slave from the family of Zayd ibn al-Khaṭṭāb – narrates: "I heard Abū Hurayrah ﷺ saying: 'I was walking with the Messenger of Allāh ﷺ when he heard a person reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. The Messenger of Allāh ﷺ said: 'It has become incumbent.' I asked him: 'What has become incumbent, O Messenger of Allāh?' He replied: 'Paradise.' Abū Hurayrah ﷺ said: 'I wanted to go to the person and convey this glad tiding to him, but I feared missing out lunch with the Messenger of Allāh ﷺ and I preferred having lunch with the Messenger of Allāh ﷺ. I then went [looking for the man] but saw that he was already gone.'"

Hadīth 305

عَنْ أَبِيْ أُمَامَةَ ﷺ قَالَ: مَرَّ رَسُوْلُ اللهِ ﷺ بِرَجُلٍ وَهُوَ يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، فَقَالَ: أَوْجَبَ هَذَا، أَوْ: وَجَبَتْ لِهَذَا الْجَنَّةُ.[2]

Abū Umāmah ﷺ narrates that the Messenger of Allāh ﷺ passed by a person who was reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], so he said: "This person has made Paradise incumbent upon

[1] أخرجه مالك في كتاب القرآن، باب ما جاء في قراءة ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، 1\208، رقم 18.
[2] أخرجه أحمد، 5\266.

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Paradise becomes incumbent by its recitation

Ḥadīth 304

عَنْ عُبَيْدِ بْنِ حُنَيْنٍ – مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ – أَنَّهُ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُوْلُ: أَقْبَلْتُ مَعَ رَسُوْلِ اللهِ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَالَ رَسُوْلُ اللهِ ﷺ: وَجَبَتْ. فَسَأَلْتُهُ: مَاذَا يَا رَسُوْلَ اللهِ؟ فَقَالَ: الْجَنَّةُ. فَقَالَ أَبُوْ هُرَيْرَةَ: أَرَدتُّ

[1] أخرجه أحمد، 3\150. وأخرجه الترمذي في كتاب فضائل القرآن، باب ما جاء في سورة الإخلاص، 5\156.

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'Ubayd ibn Ḥunayn – a freed slave from the family of Zayd ibn al-Khaṭṭāb – narrates: "I heard Abū Hurayrah ﷺ saying: 'I was walking with the Messenger of Allāh ﷺ when he heard a person reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. The Messenger of Allāh ﷺ said: 'It has become incumbent.' I asked him: 'What has become incumbent, O Messenger of Allāh?' He replied: 'Paradise.' Abū Hurayrah ﷺ said: 'I wanted to go to the person and convey this glad tiding to him, but I feared missing out lunch with the Messenger of Allāh ﷺ and I preferred having lunch with the Messenger of Allāh ﷺ. I then went [looking for the man] but saw that he was already gone.'"

Ḥadīth 305

عَنْ أَبِيْ أُمَامَةَ ﷺ قَالَ: مَرَّ رَسُوْلُ اللهِ ﷺ بِرَجُلٍ وَهُوَ يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، فَقَالَ: أَوْجَبَ هَذَا، أَوْ: وَجَبَتْ لِهَذَا الْجَنَّةُ.[2]

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[2] أخرجه أحمد، 5\266.

himself, or, Paradise has become incumbent on this person."

Commentary

Paradise becomes incumbent on a person solely on the basis of Allāh's grace, bounty, and His promise which He never breaks. Allāh ﷻ says: "Surely Allāh never breaks His promise." (Sūrah Āl 'Imrān, 3: 9) "Those who believed and did righteous deeds, for them are gardens of bliss. Abiding therein forever. A true promise of Allāh. He is mighty, wise." (Sūrah Luqmān, 31: 8, 9)

It equals one third the Qur'ān

Hadīth 306

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ لَهُ ذَلِكَ – فَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا – فَقَالَ رَسُوْلُ اللهِ ﷺ: وَالَّذِيْ نَفْسِيْ بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that a person heard a man repeatedly reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. The next morning he went to the Prophet ﷺ and related this to him – and he gave the impression that he considered this to be trivial – so the Messenger of Allāh ﷺ said: "I take an oath in the name of the Being in whose control

[1] أخرجه البخاري في كتاب فضائل القرآن، باب فضل قل هو الله أحد، 9\58، رقم 5013.

is my life, it most certainly equals one third the Qur'ān."

Hadīth 307

عَنْ أَبِي سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ قَالَ النَّبِيُّ ﷺ لأَصْحَابِهِ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِيْ لَيْلَةٍ؟ فَشَقَّ ذَلِكَ عَلَيْهِمْ وَقَالُوْا: أَيُّنَا يُطِيْقُ ذَلِكَ يَا رَسُوْلَ اللهِ؟ فَقَالَ: اَللهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ.[1]

Abū Sa'īd al-Khudrī ﷺ narrates that the Prophet ﷺ said to his Companions ﷺ: "Is any of you not able to read one third the Qur'ān in a single night?" This seemed difficult for them so they said: "O Messenger of Allāh! Who from us can do that?" He said: "*Allāhul wāḥid aṣ-ṣamad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān."

Hadīth 308

عَنْ أَبِي الدَّرْدَاءِ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِيْ لَيْلَةٍ ثُلُثَ الْقُرْآنِ؟ قَالُوْا: وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ؟ قَالَ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ. وَفِيْ رِوَايَةٍ: إِنَّ اللهَ جَزَّأَ الْقُرْآنَ ثَلاَثَةَ أَجْزَاءٍ فَجَعَلَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ جُزْءًا مِنْ أَجْزَاءِ الْقُرْآنِ.[2]

Abū ad-Dardā' ﷺ narrates that the Prophet ﷺ asked: "Is any of you not able to read one third

[1] أخرجه البخاري في فضائل القرآن، باب فضل قل هو الله أحد، 9\59، رقم 5015.

[2] أخرجه مسلم في كتاب صلاة المسافرين وقصرها، باب فضل قراءة ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، 1\556، رقم 811.

the Qur'ān in a single night?" The Companions ﷺ asked: "How can he read one third the Qur'ān?" He said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān." Another narration states: "Allāh ﷻ divided the Qur'ān into three parts and made *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] one of the three parts of the Qur'ān."

Hadīth 309

عَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اُحْشُدُوْا فَإِنِّيْ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ. فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَقَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾. ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّيْ أَرَى هَذَا خَبَرًا جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِيْ أَدْخَلَهُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَقَالَ: إِنِّيْ قُلْتُ لَكُمْ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلاَ إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Assemble because I am going to read one third the Qur'ān to you." Some Companions ﷺ gathered, the Prophet ﷺ then appeared and read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. He then [left] and entered his house. We began talking among ourselves and some of us said to the others: "I think some revelation has come to him; that is why he went into his house." The Prophet ﷺ reappeared and said: "I had said to you: 'I am going to read one third the Qur'ān to you.' Listen! It [*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān."

[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها، باب فضل قراءة ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، 1\557، رقم 812.

Hadīth 310

عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ أَوْ عَنْ رَجُلٍ مِنَ الأَنْصَارِ، قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَكَأَنَّمَا قَرَأَ بِثُلُثِ الْقُرْآنِ.[1]

Ubayy ibn Ka'b ﷺ or an Anṣārī man narrates that the Messenger of Allāh ﷺ said: "The one who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is as if he read one third the Qur'ān."

Hadīth 311

عَنْ أُمِّ كُلْثُوْمَ بِنْتِ عُقْبَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ.[2]

Umm Kulthūm bint 'Uqbah *raḍiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān."

Hadīth 312

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ أَبَا أَيُّوْبَ الأَنْصَارِيَّ كَانَ فِيْ مَجْلِسٍ وَهُوَ يَقُوْلُ: أَلاَ يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقُوْمَ بِثُلُثِ الْقُرْآنِ كُلَّ لَيْلَةٍ؟ قَالُوْا: وَهَلْ نَسْتَطِيْعُ ذَلِكَ؟ قَالَ:

[1] أخرجه أحمد، 5\141.
[2] أخرجه أحمد، 6\403.

the Qur'ān in a single night?" The Companions ﷺ asked: "How can he read one third the Qur'ān?" He said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān." Another narration states: "Allāh ﷻ divided the Qur'ān into three parts and made *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] one of the three parts of the Qur'ān."

Hadīth 309

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: اُحْشُدُوْا فَإِنِّيْ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ. فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَقَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾. ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ: إِنِّيْ أَرَى هَذَا خَبَرًا جَاءَهُ مِنَ السَّمَاءِ، فَذَاكَ الَّذِيْ أَدْخَلَهُ، ثُمَّ خَرَجَ النَّبِيُّ ﷺ فَقَالَ: إِنِّيْ قُلْتُ لَكُمْ: سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، أَلاَ إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Assemble because I am going to read one third the Qur'ān to you." Some Companions ﷺ gathered, the Prophet ﷺ then appeared and read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]. He then [left] and entered his house. We began talking among ourselves and some of us said to the others: "I think some revelation has come to him; that is why he went into his house." The Prophet ﷺ reappeared and said: "I had said to you: 'I am going to read one third the Qur'ān to

[1] أخرجه مسلم في كتاب صلاة المسافرين وقصرها، باب فضل قراءة ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾، 1\557، رقم 812.

you.' Listen! It [*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān."

Hadīth 310

عَنْ أُبَيِّ بْنِ كَعْبٍ ﷺ أَوْ عَنْ رَجُلٍ مِنَ الأَنْصَارِ، قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَكَأَنَّمَا قَرَأَ بِثُلُثِ الْقُرْآنِ.[1]

Ubayy ibn Ka'b ﷺ or an Anṣārī man narrates that the Messenger of Allāh ﷺ said: "The one who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is as if he read one third the Qur'ān."

Hadīth 311

عَنْ أُمِّ كُلْثُوْمَ بِنْتِ عُقْبَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ تَعْدِلُ ثُلُثَ الْقُرْآنِ.[2]

Umm Kulthūm bint 'Uqbah *raḍiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] equals one third the Qur'ān."

Hadīth 312

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ أَبَا أَيُّوْبَ الأَنْصَارِيَّ كَانَ فِيْ مَجْلِسٍ وَهُوَ يَقُوْلُ: أَلاَ يَسْتَطِيْعُ أَحَدُكُمْ أَنْ يَقُوْمَ بِثُلُثِ الْقُرْآنِ كُلَّ لَيْلَةٍ؟ قَالُوْا: وَهَلْ نَسْتَطِيْعُ ذَلِكَ؟ قَالَ:

[1] أخرجه أحمد، 5\141.
[2] أخرجه أحمد، 6\403.

فَإِنْ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ثُلُثَ الْقُرْآنِ، قَالَ: فَجَاءَ النَّبِيُّ ﷺ وَهُوَ يَسْمَعُ أَبَا أَيُّوْبَ، فَقَالَ رَسُوْلُ اللهِ ﷺ: صَدَقَ أَبُوْ أَيُّوْبَ.[1]

'Abdullāh ibn 'Amr ﷺ narrates that Abū Ayyūb al-Anṣārī ﷺ was in an assembly and he was saying [to those who were present in the assembly]: "Is it not possible for any of you to read one third of the Qur'ān every night?" They replied: "Is it possible for us to do that?" He said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] is equal to one third of the Qur'ān." The Prophet ﷺ then arrived and he overheard Abū Ayyūb, so he said: "Abū Ayyūb is correct."

Commentary

Some scholars consider these Aḥādīth on their outward meaning and say that Sūrah al-Ikhlāṣ is equal to one third the Qur'ān on the basis of its meanings, in the sense that the Qur'ān can be categorized into three categories: injunctions, stories, and *tauḥīd* (the oneness of Allāh ﷻ). This sūrah contains the third, viz. *tauḥīd*. It is thus equal to one third the Qur'ān. Imām Muslim *raḥimahullāh* narrates on the authority of Abū ad-Dardā' ﷺ that the Prophet ﷺ said: "Allāh ﷻ divided the Qur'ān into three parts and made *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] one of these three parts."

[1] أخرجه أحمد، 3\173.

Others are of the opinion that this refers to the reward of reading this sūrah. And so, the reward which is obtained for reading it is equal to the reward which a person will obtain if he reads one third of the Qur'ān.

Others are of the opinion that the person who practises on the teachings of absolute devotion to Allāh ﷻ and the oneness of Allāh ﷻ [which are contained in this sūrah] shall be like one who read one third of the Qur'ān.

It contains the greatest name of Allāh

Hadīth 313

عَنْ بُرَيْدَةَ بْنِ الْحَصِيْبِ الأَسْلَمِيِّ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ سَمِعَ رَجُلاً يَقُوْلُ: أَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ أَنِّيْ أَشْهَدُ أَنَّكَ أَنْتَ اللهُ لاَ إِلٰهَ إِلاَّ أَنْتَ، الأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ: لَقَدْ سَأَلْتَ اللهَ بِالإِسْمِ الَّذِيْ إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ.[1]

Buraydah ibn al-Ḥaṣīb al-Aslamī ﷺ narrates that the Messenger of Allāh ﷺ heard a man saying: "O Allāh! I am asking You on the basis that I testify that You are Allāh, there is none worthy of worship except You. You are the One, the self-sufficient who neither gave birth nor was born, and who has no equal." [On hearing this], the

[1] أخرجه أبو داؤد في كتاب الصلاة باب الدعاء، 2\80، رقم 1493. وأخرجه الترمذي في كتاب الدعوات، 5\481، رقم 3475.

Messenger of Allāh ﷺ said: "You have asked Allāh through His name with which He always gives when He is asked, and always responds when He is beseeched."

The one who uses it as a means to ask from Allāh shall receive whatever he asks for

Hadīth 314

عَنْ مِحْجَنِ بْنِ الأَدْرَعِ ﷺ قَالَ: دَخَلَ رَسُوْلُ اللهِ ﷺ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلاَتَهُ وَهُوَ يَشْهَدُ وَهُوَ يَقُوْلُ: اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ يَا اَللهُ الأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِيْ ذُنُوْبِيْ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ، قَالَ: فَقَالَ: قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ. ثَلاَثًا.[1]

Mihjan ibn al-Adraj ﷺ narrates: "The Messenger of Allāh ﷺ entered the musjid and came across a person who just completed his salāh and was testifying by saying: 'O Allāh! I ask You - O Allāh! The One, the self-sufficient who neither gave birth nor was born, and who has no equal – to forgive me my sins, surely You are all-forgiving, all-merciful.' The Messenger of Allāh ﷺ said: 'He has been forgiven, he has been forgiven.'" He said this three times.

[1] أخرجه أبو داؤد في كتاب الصلاة، باب ما يقول بعد التشهد، 1\257، رقم 985.

Allāh shall build a palace in Paradise for the person who reads it ten times

Hadīth 315

عَنْ مُعَاذَ بْنِ أَنَسٍ الْجُهَنِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ حَتَّى يَخْتِمَهَا عَشَرَ مَرَّاتٍ بَنَى اللهُ لَهُ قَصْرًا فِي الْجَنَّةِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِذَا اسْتَكْثَرَ يَا رَسُوْلَ اللهِ؟ فَقَالَ رَسُوْلُ اللهِ ﷺ: اَللهُ أَكْثَرُ وَأَطْيَبُ.[1]

Mu'ādh ibn Anas al-Juhanī ﷺ narrates that the Messenger of Allāh ﷺ said: "He who recites the entire *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] ten times, Allāh ﷻ shall build a palace for him in Paradise." So 'Umar ibn al-Khaṭṭāb ﷺ said: "If that is the case, we will recite it in abundance, O Messenger of Allāh!" The Messenger of Allāh ﷺ replied: "Allāh ﷻ will accept far more and He is most pure.

Hadīth 316

عَنْ أَبِيْ هُرَيْرَةَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ عَشَرَ مَرَّاتٍ بُنِيَ لَهُ قَصْرٌ فِي الْجَنَّةِ، وَمَنْ قَرَأَهَا عِشْرِيْنَ مَرَّةً بُنِيَ لَهُ قَصْرَانِ، وَمَنْ قَرَأَهَا ثَلاَثِيْنَ مَرَّةً بُنِيَ لَهُ ثَلاَثُ.[2]

Abū Hurayrah ﷺ narrates that the Prophet ﷺ said: "He who reads *Qul huwallāhu aḥad* [Sūrah

[1] أخرجه أحمد، 3\437.

[2] أخرجه الطبراني في المعجم الأوسط، 1\93.

al-Ikhlās] ten times shall have a palace built for him in Paradise. He who reads it twenty times shall have two palaces built for him in Paradise. He who reads it thirty times shall have three palaces built for him in Paradise."

The merit of reading it in abundance

Hadīth 317

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ﷺ قَالَ: أَتَى رَسُوْلَ اللهِ ﷺ جِبْرَائِيْلُ وَهُوَ بِتَبُوْكَ، فَقَالَ: يَا مُحَمَّدُ اِشْهَدْ جَنَازَةَ مُعَاوِيَةَ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ، قَالَ: فَخَرَجَ رَسُوْلُ اللهِ ﷺ وَنَزَلَ جِبْرَائِيْلُ فِيْ سَبْعِيْنَ أَلْفًا مِنَ الْمَلَائِكَةِ فَوَضَعَ جَنَاحَهُ الأَيْمَنَ عَلَى رُءُوْسِ الْجِبَالِ فَتَوَاضَعَتْ، وَوَضَعَ جَنَاحَهُ الأَيْسَرَ عَلَى الأَرْضِيْنَ فَتَوَاضَعَتْ حَتَّى نَظَرَ إِلَى مَكَّةَ وَالْمَدِيْنَةِ، فَصَلَّى عَلَيْهِ رَسُوْلُ اللهِ ﷺ وَجِبْرَائِيْلُ وَالْمَلَائِكَةُ، فَلَمَّا فَرَغَ قَالَ: يَا جِبْرِيْلُ، بِمَا بَلَغَ مُعَاوِيَةُ هَذِهِ الْمَنْزِلَةَ؟ قَالَ: بِقِرَاءَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ قَائِمًا وَقَاعِدًا وَرَاكِبًا وَمَاشِيًا.[1]

Abū Umāmah al-Bāhilī ﷺ narrates: "Jibra'īl ﷺ came to the Messenger of Allāh ﷺ while he was in Tabūk and said: 'O Muḥammad! Attend the funeral of Mu'āwiyah ibn Mu'āwiyah al-Muzanī.' So the Messenger of Allāh ﷺ came outside, while Jibra'īl ﷺ descended with 70 000 angels. Jibra'īl ﷺ placed his right wing on the mountain peaks and they were all flattened. He placed his left

[1] أخرجه ابن السني في عمل اليوم والليلة، ص 94، رقم 180. وأخرجه الطبراني في المعجم الكبير، 8\136.

wing on the ground and it was flattened. In so doing, he was able to look at Makkah and Madīnah. The Messenger of Allāh ﷺ, Jibra'īl ﷺ and the angels read the *janāzah ṣalāh* over him. When he completed the ṣalāh, the Messenger of Allāh ﷺ asked: 'O Jibra'īl! How did Mu'āwiyah reach such a lofty position?' He replied: 'By his recitation of *Qul huwallāhu aḥad* [Sūrah al-Ikhlās] while standing, sitting, riding and walking.'"

Hadīth 318

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: نَزَلَ جِبْرِيْلُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ، مَاتَ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ الْمُزَنِيُّ أَتُحِبُّ أَنْ تُصَلِّيَ عَلَيْهِ؟ قَالَ: نَعَمْ. فَضَرَبَ بِجَنَاحَيْهِ فَلَمْ تَبْقَ شَجَرَةٌ وَلاَ أَكَمَةٌ إِلاَّ تَضَعْضَعَتْ وَرُفِعَ لَهُ سَرِيْرُهُ حَتَّى نَظَرَ إِلَيْهِ فَصَلَّى عَلَيْهِ، وَخَلْفَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ فِيْ كُلِّ صَفٍّ سَبْعُوْنَ أَلْفًا. فَقَالَ النَّبِيُّ ﷺ لِجِبْرِيْلَ: يَا جِبْرِيْلُ، بِمَا بَلَغَ هَذَا هَذِهِ الْمَنْزِلَةَ مِنَ اللهِ؟ قَالَ: بِحُبِّهِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَقِرَاءَتِهِ إِيَّاهَا جَائِيًا، وَذَاهِبًا، وَقَائِمًا، وَقَاعِدًا، وَعَلَى كُلِّ حَالٍ.[1]

Anas ibn Mālik ﷺ narrates: "Jibra'īl ﷺ came to the Prophet ﷺ and said: 'O Muḥammad! Mu'āwiyah ibn Mu'āwiyah al-Muzanī passed away. Would you like to perform ṣalāh over him?' He replied: 'Yes.' So he struck his two wings which caused every tree and hill to be flattened. His funeral bier was raised until the Prophet ﷺ was able to see it. He then performed the *janāzah*

[1] أخرجه الطبراني في المعجم الكبير، 19\428، رقم 1040.

al-Ikhlās] ten times shall have a palace built for him in Paradise. He who reads it twenty times shall have two palaces built for him in Paradise. He who reads it thirty times shall have three palaces built for him in Paradise."

The merit of reading it in abundance

Hadīth 317

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ ﷺ قَالَ: أَتَى رَسُوْلَ اللهِ ﷺ جِبْرَائِيْلُ وَهُوَ بِتَبُوْكَ، فَقَالَ: يَا مُحَمَّدُ اِشْهَدْ جَنَازَةَ مُعَاوِيَةَ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ، قَالَ: فَخَرَجَ رَسُوْلُ اللهِ ﷺ وَنَزَلَ جِبْرَائِيْلُ فِيْ سَبْعِيْنَ أَلْفًا مِنَ الْمَلَائِكَةِ فَوَضَعَ جَنَاحَهُ الأَيْمَنَ عَلَى رُءُوْسِ الْجِبَالِ فَتَوَاضَعَتْ، وَوَضَعَ جَنَاحَهُ الأَيْسَرَ عَلَى الأَرْضِيْنَ فَتَوَاضَعَتْ حَتَّى نَظَرَ إِلَى مَكَّةَ وَالْمَدِيْنَةِ، فَصَلَّى عَلَيْهِ رَسُوْلُ اللهِ ﷺ وَجِبْرَائِيْلُ وَالْمَلَائِكَةُ، فَلَمَّا فَرَغَ قَالَ: يَا جِبْرِيْلُ، بِمَا بَلَغَ مُعَاوِيَةُ هَذِهِ الْمَنْزِلَةَ؟ قَالَ: بِقِرَاءَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ قَائِمًا وَقَاعِدًا وَرَاكِبًا وَمَاشِيًا.[1]

Abū Umāmah al-Bāhilī ﷺ narrates: "Jibra'īl ﷺ came to the Messenger of Allāh ﷺ while he was in Tabūk and said: 'O Muhammad! Attend the funeral of Mu'āwiyah ibn Mu'āwiyah al-Muzanī.' So the Messenger of Allāh ﷺ came outside, while Jibra'īl ﷺ descended with 70 000 angels. Jibra'īl ﷺ placed his right wing on the mountain peaks and they were all flattened. He placed his left

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wing on the ground and it was flattened. In so doing, he was able to look at Makkah and Madīnah. The Messenger of Allāh ﷺ, Jibra'īl ﷺ and the angels read the *janāzah salāh* over him. When he completed the salāh, the Messenger of Allāh ﷺ asked: 'O Jibra'īl! How did Mu'āwiyah reach such a lofty position?' He replied: 'By his recitation of *Qul huwallāhu ahad* [Sūrah al-Ikhlās] while standing, sitting, riding and walking.'"

Hadīth 318

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[1] أخرجه الطبراني في المعجم الكبير، 19\428، رقم 1040.

ṣalāh over him with two rows of angels behind him. Each row comprised of 70 000 angels. The Prophet ﷺ then said to Jibra'īl عليه السلام: 'O Jibra'īl! How did he reach this lofty position in the sight of Allāh?' He replied: 'By virtue of his love for *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and his reading it when coming, when going, while standing, while sitting, and in every other condition.'"

Hadīth 319

عَنِ الْحَسَنِ عَنْ مُعَاوِيَةَ بْنِ مَعَاوِيَةَ أَنَّ رَسُوْلَ اللهِ ﷺ كَانَ غَازِيًا تَبُوْكَ فَأَتَاهُ جِبْرِيْلُ فَقَالَ: يَا مُحَمَّدُ، هَلْ لَكَ فِيْ جَنَازَةِ مُعَاوِيَةَ بْنِ مُعَاوِيَةَ الْمُزَنِيِّ؟ قَالَ: نَعَمْ. فَقَالَ جِبْرِيْلُ بِيَدِهِ هَكَذَا فَفَرَّجَ لَهُ عَنِ الْجِبَالِ وَالآكَامِ، فَجَاءَ رَسُوْلُ اللهِ ﷺ يَمْشِيْ وَمَعَهُ جِبْرِيْلُ وَمَعَ جِبْرِيْلَ سَبْعُوْنَ أَلْفَ مَلَكٍ، فَصَلَّى عَلَى مُعَاوِيَةَ بْنِ مُعَاوِيَةَ. فَقَالَ رَسُوْلُ اللهِ ﷺ لِجِبْرِيْلَ: بِمَ بَلَغَ مُعَاوِيَةُ هَذَا؟ قَالَ: بِكَثْرَةِ قِرَاءَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ كَانَ يَقْرَؤُهَا قَائِمًا، وَقَاعِدًا، وَرَاقِدًا، وَمَاشِيًا فَهَذَا بَلَغَ بِهِ مَا بَلَغَ.[1]

Al-Ḥasan *raḥimahullāh* narrates with regard to Mu'āwiyah ibn Mu'āwiyah: "The Messenger of Allāh ﷺ was on an expedition to Tabūk when Jibra'īl عليه السلام came to him and said: 'O Muḥammad! Would you like to attend the funeral of Mu'āwiyah ibn Mu'āwiyah al-Muzanī?' He replied: 'Yes.' Jibra'īl extended his hands [wings] and moved away all the mountains and hills. The Messenger of Allāh ﷺ then came walking with Jibra'īl عليه السلام who was accompanied by 70 000 angels. He performed

[1] أخرجه الطبراني في المعجم الكبير، 19\429، رقم 429.

the *janāzah ṣalāh* over Mu'āwiyah ibn Mu'āwiyah. The Messenger of Allāh ﷺ said to Jibra'īl عليه السلام: 'How did Mu'āwiyah reach this [lofty position]?' He replied: 'By virtue of his abundant recitation of *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] – he used to read it while standing, sitting, lying down, and walking. This is what conveyed him to this lofty position.'"

Hadīth 320

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ يُقَالُ لَهُ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ، قَالَ: فَخَرَجَ رَسُوْلُ اللهِ ﷺ فِيْ غَزْوَةِ تَبُوْكَ وَهُوَ مَرِيْضٌ ثَقِيْلٌ، فَسَارَ رَسُوْلُ اللهِ ﷺ عَشْرَةَ أَيَّامٍ ثُمَّ لَقِيَهُ جِبْرِيْلُ فَقَالَ: يَا مُحَمَّدُ، إِنَّ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ تُوُفِّيَ. فَحَزِنَ النَّبِيُّ ﷺ حُزْنًا شَدِيْدًا، فَقَالَ: يَا مُحَمَّدُ، أَيَسُرُّكَ أَنْ أُرِيْكَ قَبْرَهُ؟ قَالَ: إِيْ وَاللهِ يَا جِبْرِيْلُ. قَالَ: فَضَرَبَ بِجَنَاحِهِ الْيَمِيْنِ الأَرْضَ وَجَنَاحِهِ الأَيْسَرِ الأَرْضَ فَلَمْ يَبْقَ جَبَلٌ إِلاَّ انْخَفَضَ حَتَّى بَدَا لَهُ قَبْرُهُ فَنَظَرَ إِلَيْهِ، فَقَالَ: يَا مُحَمَّدُ، أَيَسُرُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ: أَيْ وَاللهِ يَا جِبْرِيْلُ. فَاحْتَمَلَهُ بِجَنَاحِهِ فَوَضَعَهُ بَيْنَ يَدَيْ قَبْرِهِ، وَكَبَّرَ رَسُوْلُ اللهِ ﷺ وَجِبْرِيْلُ عَنْ يَمِيْنِهِ وَصُفُوْفُ الْمَلاَئِكَةِ سَبْعِيْنَ أَلْفًا، حَتَّى إِذَا فَرَغَ مِنْ صَلاَتِهِ قَالَ: يَا جِبْرِيْلُ، بِمَ نَزَلَ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ مِنَ اللهِ هَذِهِ الْمَنْزِلَةَ؟ قَالَ: بِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ كَانَ يَقْرَؤُهَا قَائِمًا وَقَاعِدًا وَمَاشِيًا وَنَائِمًا، وَلَقَدْ كُنْتُ أَخَافُ عَلَى أُمَّتِكَ يَا مُحَمَّدُ حَتَّى نَزَلَتْ هَذِهِ السُّوْرَةُ.[1]

Sa'īd ibn al-Musayyib said: "There was a Companion of the Messenger of Allāh ﷺ whose name was Mu'āwiyah ibn Mu'āwiyah. The

[1] أخرجه ابن الضريس في فضائل القرآن، ص 117، رقم 272.

ṣalāh over him with two rows of angels behind him. Each row comprised of 70 000 angels. The Prophet ﷺ then said to Jibra'īl عليه السلام: 'O Jibra'īl! How did he reach this lofty position in the sight of Allāh?' He replied: 'By virtue of his love for *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and his reading it when coming, when going, while standing, while sitting, and in every other condition.'"

Hadīth 319

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the *janāzah ṣalāh* over Mu'āwiyah ibn Mu'āwiyah. The Messenger of Allāh ﷺ said to Jibra'īl عليه السلام: 'How did Mu'āwiyah reach this [lofty position]?' He replied: 'By virtue of his abundant recitation of *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] – he used to read it while standing, sitting, lying down, and walking. This is what conveyed him to this lofty position.'"

Hadīth 320

عَنْ سَعِيْدِ بْنِ الْمُسَيَّبِ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُوْلِ اللهِ ﷺ يُقَالُ لَهُ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ، قَالَ: فَخَرَجَ رَسُوْلُ اللهِ ﷺ فِيْ غَزْوَةِ تَبُوْكَ وَهُوَ مَرِيْضٌ ثَقِيْلٌ، فَسَارَ رَسُوْلُ اللهِ ﷺ عَشْرَةَ أَيَّامٍ ثُمَّ لَقِيَهُ جِبْرِيْلُ فَقَالَ: يَا مُحَمَّدُ، إِنَّ مُعَاوِيَةَ بْنَ مُعَاوِيَةَ تُوُفِّيَ. فَحَزِنَ النَّبِيُّ ﷺ حُزْنًا شَدِيْدًا، فَقَالَ: يَا مُحَمَّدُ، أَيَسُرُّكَ أَنْ أُرِيْكَ قَبْرَهُ؟ قَالَ: إِيْ وَاللهِ يَا جِبْرِيْلُ. قَالَ: فَضَرَبَ بِجَنَاحِهِ الْيَمِيْنِ الأَرْضَ وَجَنَاحِهِ الأَيْسَرِ الأَرْضَ فَلَمْ يَبْقَ جَبَلٌ إِلاَّ انْخَفَضَ حَتَّى بَدَا لَهُ قَبْرُهُ فَنَظَرَ إِلَيْهِ، فَقَالَ: يَا مُحَمَّدُ، أَيَسُرُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ: أَيْ وَاللهِ يَا جِبْرِيْلُ. فَاحْتَمَلَهُ بِجَنَاحِهِ فَوَضَعَهُ بَيْنَ يَدَيْ قَبْرِهِ، وَكَبَّرَ رَسُوْلُ اللهِ ﷺ وَجِبْرِيْلُ عَنْ يَمِيْنِهِ وَصُفُوْفُ الْمَلاَئِكَةِ سَبْعِيْنَ أَلْفًا، حَتَّى إِذَا فَرَغَ مِنْ صَلاَتِهِ قَالَ: يَا جِبْرِيْلُ، بِمَ نَزَلَ مُعَاوِيَةُ بْنُ مُعَاوِيَةَ مِنَ اللهِ هٰذِهِ الْمَنْزِلَةَ؟ قَالَ: بِـ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ كَانَ يَقْرَؤُهَا قَائِمًا وَقَاعِدًا وَمَاشِيًا وَنَائِمًا، وَلَقَدْ كُنْتُ أَخَافُ عَلَى أُمَّتِكَ يَا مُحَمَّدُ حَتَّى نَزَلَتْ هٰذِهِ السُّوْرَةُ.[1]

Sa'īd ibn al-Musayyib said: "There was a Companion of the Messenger of Allāh ﷺ whose name was Mu'āwiyah ibn Mu'āwiyah. The

[1] أخرجه ابن الضريس في فضائل القرآن، ص 117، رقم 272.

Messenger of Allāh ﷺ departed on the expedition to Tabūk while Muʿāwiyah was ill and weighed down. The Messenger of Allāh ﷺ continued travelling for ten days when Jibraʾīl ﷺ came to him and said: 'O Muḥammad! Muʿāwiyah ibn Muʿāwiyah passed away.' The Prophet ﷺ was overtaken by intense grief. Jibraʾīl ﷺ said: 'O Muḥammad! Would you like me to show you his grave?' He replied: 'Yes, by Allāh, I would like to see it, O Jibraʾīl.' So he struck the ground with his right and left wings. In so doing, every mountain was flattened, [Muʿāwiyah's] grave appeared before him, and he was able to see it. Jibraʾīl ﷺ said: 'O Muḥammad! Would you like to pray over him?' He replied: 'Yes, by Allāh, I would like to pray over him.' So Jibraʾīl ﷺ carried the Prophet ﷺ with his wing and placed him before his grave. The Messenger of Allāh ﷺ said the *takbīr* (*Allāhu akbar* – Allāh is the greatest – marking the commencement of the ṣalāh) with Jibraʾīl ﷺ to his right and 70 000 angels arranged in rows. When he completed his ṣalāh, he said: 'O Jibraʾīl! How did Muʿāwiyah ibn Muʿāwiyah reach this lofty position in the sight of Allāh ﷻ?' He replied: 'By virtue of *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] which he used to read while standing, sitting, walking and sleeping. O Muḥammad! I used to fear for your *ummah* until this sūrah was revealed.'"

Commentary

This Ḥadīth displays Allāh's ﷻ grace, bounty and honour which are bestowed on a person who is

regular in reading this sūrah under all conditions. He reads it while sitting, standing, walking, riding, etc. The honour which is bestowed on him is because of his attachment to this sūrah and his love for it. This sūrah describes the all-Merciful Allāh. Because of the person's attachment to it, Allāh ﷻ sends the pure angels to him so that they may pray over him at the time of his death.

Allāh's love for a person who loves Sūrah al-Ikhlāṣ is guaranteed. Can there be anything greater than the love of Allāh ﷻ?

Allāh ﷻ displayed additional love to this great Companion ؓ by enabling the Messenger of Allāh ﷺ to perform the *janāzah ṣalāh* over him despite the great distance between them. The Messenger of Allāh ﷺ was on the expedition to Tabūk in Syria while Muʿāwiyah ibn Muʿāwiyah al-Muzanī ؓ was in Madīnah. Allāh ﷻ says: "excellence is in the hand of Allāh – He bestows it on whomever He wills. And Allāh's bounty is great." (Sūrah al-Ḥadīd, 57: 29)

Messenger of Allāh ﷺ departed on the expedition to Tabūk while Muʿāwiyah was ill and weighed down. The Messenger of Allāh ﷺ continued travelling for ten days when Jibraʾīl ﷺ came to him and said: 'O Muḥammad! Muʿāwiyah ibn Muʿāwiyah passed away.' The Prophet ﷺ was overtaken by intense grief. Jibraʾīl ﷺ said: 'O Muḥammad! Would you like me to show you his grave?' He replied: 'Yes, by Allāh, I would like to see it, O Jibraʾīl.' So he struck the ground with his right and left wings. In so doing, every mountain was flattened, [Muʿāwiyah's] grave appeared before him, and he was able to see it. Jibraʾīl ﷺ said: 'O Muḥammad! Would you like to pray over him?' He replied: 'Yes, by Allāh, I would like to pray over him.' So Jibraʾīl ﷺ carried the Prophet ﷺ with his wing and placed him before his grave. The Messenger of Allāh ﷺ said the *takbīr* (*Allāhu akbar* – Allāh is the greatest – marking the commencement of the ṣalāh) with Jibraʾīl ﷺ to his right and 70 000 angels arranged in rows. When he completed his ṣalāh, he said: 'O Jibraʾīl! How did Muʿāwiyah ibn Muʿāwiyah reach this lofty position in the sight of Allāh ﷻ?' He replied: 'By virtue of *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] which he used to read while standing, sitting, walking and sleeping. O Muḥammad! I used to fear for your *ummah* until this sūrah was revealed.'"

Commentary

This Ḥadīth displays Allāh's ﷻ grace, bounty and honour which are bestowed on a person who is

regular in reading this sūrah under all conditions. He reads it while sitting, standing, walking, riding, etc. The honour which is bestowed on him is because of his attachment to this sūrah and his love for it. This sūrah describes the all-Merciful Allāh. Because of the person's attachment to it, Allāh ﷻ sends the pure angels to him so that they may pray over him at the time of his death.

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Allāh ﷻ displayed additional love to this great Companion ؓ by enabling the Messenger of Allāh ﷺ to perform the *janāzah ṣalāh* over him despite the great distance between them. The Messenger of Allāh ﷺ was on the expedition to Tabūk in Syria while Muʿāwiyah ibn Muʿāwiyah al-Muzanī ؓ was in Madīnah. Allāh ﷻ says: "excellence is in the hand of Allāh – He bestows it on whomever He wills. And Allāh's bounty is great." (Sūrah al-Ḥadīd, 57: 29)

The Prophet ﷺ used to read it in the *witr ṣalāh*

Hadīth 321

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الأُوْلَى مِنَ الْوِتْرِ ب ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَفِي الثَّانِيَةِ ب﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَفِي الثَّالِثَةِ ب ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

'Ā'ishah *raḍiyallāhu 'anhā* narrates: The Prophet ﷺ used to read *Sabbiḥisma rabbikal a'lā* [Sūrah al-A'lā], in the first *rak'at* of the *witr ṣalāh*, *Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn] in the second *rak'at*, and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] in the third *rak'at*."

Hadīth 322

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ أَنَّهُ كَانَ يُوْتِرُ بِـ ﴿إِنَّا أَنْزَلْنَاهُ فِيْ لَيْلَةِ الْقَدْرِ﴾ وَ﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

'Alī ibn Abī Ṭālib ﷺ used to read *Innā anzalnāhu fī laylatil qadr* [Sūrah al-Qadr], *Idhā zulzilatil arḍ* [Sūrah az-Zilzāl] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the *witr ṣalāh*.

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[1] أخرجه ابن حبان في صحيحه، في كتاب الصلاة، 4\74، رقم 2439.

[2] أخرجه عبد الرزاق في كتاب الصلاة باب ما يقرأ في الوتر، 3\34، رقم 4699.

Hadīth 323

عَنْ إِبْرَاهِيْمَ بْنِ يَزِيْدَ النَّخَعِيِّ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الْوِتْرِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ و﴿ءَامَنَ الرَّسُوْلُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾.[1]

Ibrāhīm ibn Yazīd an-Nakha'ī *raḥimahullāh* used to like reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and *Āmanarasūlu bimā unzila ilayhi min rabbihi* in the last *rak'ah* of the *witr ṣalāh*.

The merit of reading it after the *fajr ṣalāh*

Hadīth 324

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ عَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ لَمْ يُلْحَقْ بِهِ ذَلِكَ الْيَوْمَ ذَنْبٌ وَلَوْ جَهَدَ الشَّيْطَانُ.[2]

'Alī ibn Abī Ṭālib ﷺ said: "He who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] ten times after the *fajr ṣalāh* shall have no sin attached to him on that day even if Satan strives [to cause him to commit a sin]."

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[1] أخرجه عبد الرزاق في كتاب الصلاة، باب ما يقرأ في الوتر، 3\34، رقم 4700. وأخرجه ابن أبي شيبة في كتاب صلاة التطوع باب في الوتر ، يقرأ فيه، 2\200.

[2] أخرجه ابن الضريس في فضائل القرآن، ص 115.

The Prophet ﷺ used to read it in the *witr ṣalāh*

Hadīth 321

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الأُوْلَى مِنَ الْوِتْرِ ب ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ وَفِي الثَّانِيَةِ ب﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ وَفِي الثَّالِثَةِ ب ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

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Hadīth 322

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ أَنَّهُ كَانَ يُوْتِرُ ب ﴿إِنَّا أَنْزَلْنَاهُ فِيْ لَيْلَةِ الْقَدْرِ﴾ و﴿إِذَا زُلْزِلَتِ الأَرْضُ﴾ و ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

'Alī ibn Abī Ṭālib ﷺ used to read *Innā anzalnāhu fī laylatil qadr* [Sūrah al-Qadr], *Idhā zulzilatil arḍ* [Sūrah az-Zilzāl] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] in the *witr ṣalāh*.

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[1] أخرجه ابن حبان في صحيحه، في كتاب الصلاة، 4\74، رقم 2439.

[2] أخرجه عبد الرزاق في كتاب الصلاة باب ما يقرأ في الوتر، 3\34، رقم 4699.

Hadīth 323

عَنْ إِبْرَاهِيْمَ بْنِ يَزِيْدَ النَّخَعِيِّ أَنَّهُ كَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِي الرَّكْعَةِ الآخِرَةِ مِنَ الْوِتْرِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ و﴿ءَامَنَ الرَّسُوْلُ بِمَآ أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾.[1]

Ibrāhīm ibn Yazīd an-Nakha'ī *raḥimahullāh* used to like reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and *Āmanarasūlu bimā unzila ilayhi min rabbihi* in the last *rak'ah* of the *witr ṣalāh*.

The merit of reading it after the *fajr ṣalāh*

Hadīth 324

عَنْ عَلِيِّ بْنِ أَبِيْ طَالِبٍ ﷺ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ عَشْرَ مَرَّاتٍ بَعْدَ الْفَجْرِ لَمْ يَلْحَقْ بِهِ ذَلِكَ الْيَوْمَ ذَنْبٌ وَلَوْ جَهَدَ الشَّيْطَانُ.[2]

'Alī ibn Abī Ṭālib ﷺ said: "He who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] ten times after the *fajr ṣalāh* shall have no sin attached to him on that day even if Satan strives [to cause him to commit a sin]."

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[1] أخرجه عبد الرزاق في كتاب الصلاة، باب ما يقرأ في الوتر، 3\34, رقم 4700. وأخرجه ابن أبي شيبة في كتاب صلاة التطوع باب في الوتر ـ يقرأ فيه، 2\200.

[2] أخرجه ابن الضريس فس فضائل القرآن، ص 115.

MERITS OF SŪRAHS AL-IKHLĀṢ, AL-FALAQ AND AN-NĀS

The one who reads them in the morning and evening shall have all his needs fulfilled

Hadīth 325

عَنْ عَبْدِ اللهِ بْنِ حَبِيْبٍ قَالَ: خَرَجْنَا فِيْ لَيْلَةٍ مَطِيْرَةٍ وَظُلْمَةٍ شَدِيْدَةٍ نَطْلُبُ رَسُوْلَ اللهِ ﷺ يُصَلِّيْ لَنَا، قَالَ: فَأَدْرَكْتُهُ، فَقَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا. ثُمَّ قَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا. قَالَ: قُلْ. قُلْتُ: مَا أَقُوْلُ. قَالَ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِيْنَ تُمْسِيْ وَتُصْبِحُ، ثَلَاثَ مَرَّاتٍ تُكْفِيْكَ مِنْ كُلِّ شَيْءٍ.[1]

'Abdullāh ibn Ḥabīb narrates: "We went out on a dark and rainy night in search of the Messenger of Allāh ﷺ so that he could lead us in ṣalāh. When I found him, he said: 'Say.' I did not say anything. He said: 'Say.' I did not say anything. He said: 'Say.' I asked: 'What should I say?' He said: '*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] in the morning and evening, three times each. They will suffice you all your needs.'"

[1] أخرجه الترمذي في كتاب الدعوات باب في انتظار الفرج باب منه، 5\530، رقم 3575. وأخرجه أبو داؤد في كتاب الأدب باب ما يقول إذا أصبح، 4\324، رقم 5082.

Hadīth 326

عَنْ عَبْدِ اللهِ بْنِ الأَسْلَمِيِّ أَنَّ رَسُوْلَ اللهِ ﷺ وَضَعَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ: قُلْ. قَالَ: فَلَمْ أَدْرِ مَا أَقُوْلُ. ثُمَّ قَالَ لِيْ: قُلْ. قُلْتُ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾. ثُمَّ قَالَ لِيْ: قُلْ، قُلْ. قُلْتُ: ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ حَتَّى فَرَغْتُ. ثُمَّ قَالَ لِيْ: قُلْ. قَالَ: قُلْتُ ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ حَتَّى فَرَغْتُ مِنْهَا. فَقَالَ رَسُوْلُ اللهِ ﷺ: هٰكَذَا فَتَعَوَّذْ. فَمَا تَعَوَّذَ الْمُتَعَوِّذُوْنَ بِمِثْلِهِنَّ قَطُّ.[1]

'Abdullāh ibn al-Aslamī narrates that the Messenger of Allāh ﷺ placed his hand on his chest and said: "Say." I did not know what to say. He then said: "Say." I said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]." He then said: "Say." I said: "*Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] until I read the entire sūrah." He then said: "Say." I said: "*Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] until I read the entire sūrah." The Messenger of Allāh ﷺ said: "This is how you must seek refuge. No one has ever sought refuge with anything better than these sūrahs."

[1] أخرجه النسائي في السنن الكبرى في أول كتاب الاستعاذة، 4\439، رقم 7845.

MERITS OF SŪRAHS AL-IKHLĀṢ, AL-FALAQ AND AN-NĀS

The one who reads them in the morning and evening shall have all his needs fulfilled

Hadīth 325

عَنْ عَبْدِ اللهِ بْنِ حَبِيْبٍ قَالَ: خَرَجْنَا فِيْ لَيْلَةٍ مَطِيْرَةٍ وَظُلْمَةٍ شَدِيْدَةٍ نَطْلُبُ رَسُوْلَ اللهِ ﷺ يُصَلِّيْ لَنَا، قَالَ: فَأَدْرَكْتُهُ، فَقَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا. ثُمَّ قَالَ: قُلْ. فَلَمْ أَقُلْ شَيْئًا. قَالَ: قُلْ. قُلْتُ: مَا أَقُوْلُ. قَالَ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ حِيْنَ تُمْسِيْ وَتُصْبِحُ، ثَلَاثَ مَرَّاتٍ تُكْفِيْكَ مِنْ كُلِّ شَيْءٍ.[1]

'Abdullāh ibn Ḥabīb narrates: "We went out on a dark and rainy night in search of the Messenger of Allāh ﷺ so that he could lead us in ṣalāh. When I found him, he said: 'Say.' I did not say anything. He said: 'Say.' I did not say anything. He said: 'Say.' I asked: 'What should I say?' He said: '*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] in the morning and evening, three times each. They will suffice you all your needs.'"

[1] أخرجه الترمذي في كتاب الدعوات باب في انتظار الفرج باب منه، 5\530، رقم 3575. وأخرجه أبو داؤد في كتاب الأدب باب ما يقول إذا أصبح، 4\324، رقم 5082.

Hadīth 326

عَنْ عَبْدِ اللهِ بْنِ الأَسْلَمِيِّ أَنَّ رَسُوْلَ اللهِ ﷺ وَضَعَ يَدَهُ عَلَى صَدْرِهِ ثُمَّ قَالَ: قُلْ. قَالَ: فَلَمْ أَدْرِ مَا أَقُوْلُ. ثُمَّ قَالَ لِيْ: قُلْ. قُلْتُ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾. ثُمَّ قَالَ لِيْ: قُلْ، قُلْ. قُلْتُ: ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ حَتَّى فَرَغْتُ. ثُمَّ قَالَ لِيْ: قُلْ. قَالَ: قُلْتُ ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ حَتَّى فَرَغْتُ مِنْهَا. فَقَالَ رَسُوْلُ اللهِ ﷺ: هٰكَذَا فَتَعَوَّذْ. فَمَا تَعَوَّذَ الْمُتَعَوِّذُوْنَ بِمِثْلِهِنَّ قَطُّ.[1]

'Abdullāh ibn al-Aslamī narrates that the Messenger of Allāh ﷺ placed his hand on his chest and said: "Say." I did not know what to say. He then said: "Say." I said: "*Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ]." He then said: "Say." I said: "*Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] until I read the entire sūrah." He then said: "Say." I said: "*Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] until I read the entire sūrah." The Messenger of Allāh ﷺ said: "This is how you must seek refuge. No one has ever sought refuge with anything better than these sūrahs."

[1] أخرجه النسائي في السنن الكبرى في أول كتاب الاستعاذة، 4\439، رقم 7845.

The desirability of reading them after salāh

Hadīth 327

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ أَنَّهُ قَالَ: أَمَرَنِي رَسُوْلُ اللهِ ﷺ أَنْ أَقْرَأَ بِالْمُعَوِّذَاتِ فِيْ دُبُرِ كُلِّ صَلَاةٍ.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "The Messenger of Allāh ﷺ ordered me to read the *mu'awwadhāt* [Sūrahs al-Falaq and an-Nās] after every salāh."

The desirability of reading them before sleeping

Hadīth 328

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيْهِمَا، فَقَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.[2]

'Ā'ishah *radiyallāhu 'anhā* narrates: "When the Prophet ﷺ resorted to his bed every night, he would bring his palms together, blow into them, and read *Qul huwallāhu ahad* [Sūrah al-Ikhlās],

[1] أخرجه أحمد، 4\155. وأخرجه أبو داؤد في كتاب الصلاة باب الاستغفار، 2\88، رقم 1523.

[2] أخرجه البخاري في كتاب فضائل القرآن، باب فضل المعوذات، 9\62، رقم 5017. وأخرجه أبو داؤد في كتاب الأدب، باب ما يقال عند النوم، 4\315.

Qul a'ūdhu bi rabbil falaq [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās]. He would then pass his hands over as much of his body as he could. He would commence by passing his palms over his head and face, and then the front of his body. He would do this three times."

Hadīth 329

عَنْ أَبِيْ هُرَيْرَةَ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ قَبْلَ أَنْ يَنَامَ؟ قِيْلَ: يَا رَسُوْلَ اللهِ مَنْ يُطِيْقُ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ قَبْلَ أَنْ يَنَامَ؟ قَالَ: يَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، فَكَأَنَّمَا قَرَأَ ثُلُثَ الْقُرْآنِ.[1]

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ asked: "Is any of you not able to read one third of the Qur'ān before he goes to sleep?" He was asked: "O Messenger of Allāh! Who can read one third of the Qur'ān before going to sleep?" He said: "If he reads *Qul huwallāhu ahad* [Sūrah al-Ikhlās], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās], it is as if he read one third the Qur'ān."

[1] أخرجه أبو داؤد الطيالسي، ص 325، رقم 2479. وأخرجه الحاكم في كتاب فضائل القرآن، باب لا ينامن أحدكم حتى يقرأ ثلث القرآن، 1\567.

Hadīth 330

عَنْ أَنَسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا وَضَعْتَ جَنْبَكَ عَلَى الْفِرَاشِ وَقَرَأْتَ فَاتِحَةَ الْكِتَابِ، وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَدْ أَمِنْتَ مِنْ كُلِّ شَيْءٍ إِلاَّ الْمَوْتُ.[1]

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When you lie down on your bed and read the Opening Chapter [Sūrah al-Fātiḥah] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], you would have safeguarded yourself from everything except death."

Hadīth 331

عَنْ يُوْنُسَ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا أَوَى إِلَى فِرَاشِهِ نَفَثَ فِيْ كَفَّيْهِ بِـ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَبِالْمُعَوِّذَتَيْنِ جَمِيْعًا، ثُمَّ يَمْسَحُ بِهِمَا وَجْهَهُ وَمَا بَلَغَتْ يَدَاهُ مِنْ جَسَدِهِ. قَالَتْ عَائِشَةُ: فَلَمَّا اشْتَكَى كَانَ يَأْمُرُنِيْ أَنْ أَفْعَلَ ذَلِكَ بِهِ.[2]

قَالَ يُوْنُسُ: كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ.

Yūnus narrates from Ibn Shihāb from 'Urwah ibn az-Zubayr from 'Ā'ishah *raḍiyallāhu 'anhā* who said: "When the Messenger of Allāh ﷺ used to resort to his bed, he would blow in his palms by reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]. He would then pass his hands over his face and as far as his hands could cover of his body." 'Ā'ishah *raḍiyallāhu 'anhā* said: "When he had any complaint [illness or some other reason which prevented him from doing this], he would ask me to do this for him."

Yūnus said: "I used to see Ibn Shihāb doing this when he used to resort to his bed."

[1] ذكره الهيثمي في مجمع الزوائد في كتاب الأذكار باب ما يقول إذا أوى إلى فراشه، 10\121.

[2] أخرجه البخاري في كتاب الطب باب النفث في الرقية، 10\209، رقم 5748.

Hadīth 332

عَنْ إِبْرَاهِيْمَ النَّخَعِيِّ قَالَ: كَانُوْا يُعَلِّمُوْنَهُمْ إِذَا أَوَوْا إِلَى فِرَاشِهِمْ أَنْ يَقْرَأُوا الْمُعَوَّذَتَيْنِ. وَفِيْ رِوَايَةٍ: كَانُوْا يَسْتَحِبُّوْنَ أَنْ يَقْرَأُوْا هَؤُلَاءِ السُّوَرَ فِيْ كُلِّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ.[1]

Ibrāhīm an-Nakha'ī *raḥimahullāh* said: "They used to teach them to read the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] when they resorted to their beds." Another narration states: "They considered it desirable to read these sūrahs three times every night: *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās].

[1] ذكره النووي في كتاب الأذكار باب ما يقول إذا أراد النوم واضطجع على فراشه، ص 135.

Hadīth 330

عَنْ أَنَسٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ: إِذَا وَضَعْتَ جَنْبَكَ عَلَى الْفِرَاشِ وَقَرَأْتَ فَاتِحَةَ الْكِتَابِ، وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ فَقَدْ أَمِنْتَ مِنْ كُلِّ شَيْءٍ إِلاَّ الْمَوْتُ.[1]

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When you lie down on your bed and read the Opening Chapter [Sūrah al-Fātiḥah] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], you would have safeguarded yourself from everything except death."

Hadīth 331

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قَالَ يُوْنُسُ: كُنْتُ أَرَى ابْنَ شِهَابٍ يَصْنَعُ ذَلِكَ إِذَا أَتَى إِلَى فِرَاشِهِ.

Yūnus narrates from Ibn Shihāb from 'Urwah ibn az-Zubayr from 'Ā'ishah *raḍiyallāhu 'anhā* who said: "When the Messenger of Allāh ﷺ used to resort to his bed, he would blow in his palms by reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]. He would then pass his hands over his face and as far as his hands could cover of his body." 'Ā'ishah *raḍiyallāhu 'anhā* said: "When he had any complaint [illness or some other reason which prevented him from doing this], he would ask me to do this for him."

[2] أخرجه البخاري في كتاب الطب باب النفث في الرقية، 10\209، رقم 5748.

Yūnus said: "I used to see Ibn Shihāb doing this when he used to resort to his bed."

Hadīth 332

عَنْ إِبْرَاهِيْمَ النَّخَعِيِّ قَالَ: كَانُوْا يُعَلِّمُوْنَهُمْ إِذَا أَوَوْا إِلَى فِرَاشِهِمْ أَنْ يَقْرَأُوا الْمُعَوَّذَتَيْنِ. وَفِيْ رِوَايَةٍ: كَانُوْا يَسْتَحِبُّوْنَ أَنْ يَقْرَأُوْا هَؤُلاَءِ السُّوَرَ فِيْ كُلِّ لَيْلَةٍ ثَلاَثَ مَرَّاتٍ: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ.[1]

Ibrāhīm an-Nakha'ī *raḥimahullāh* said: "They used to teach them to read the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] when they resorted to their beds." Another narration states: "They considered it desirable to read these sūrahs three times every night: *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] and the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās].

[1] ذكره النووي في كتاب الأذكار باب ما يقول إذا أراد النوم واضطجع على فراشه، ص 135.

There is a cure from Allāh ﷻ in these sūrahs

Hadīth 333

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ رَسُوْلُ اللهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِنْ أَهْلِهِ نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِيْ مَاتَ فِيْهِ جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ لأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِيْ.[1]

ʿĀ'ishah *raḍiyallāhu ʿanhā* narrates: "When anyone from the family of the Messenger of Allāh ﷺ fell ill, he would read the *muʿawwadhāt* [Sūrahs al-Falaq and an-Nās] and blow on the person. When the Messenger of Allāh ﷺ was on his death bed, I used to read and blow on him, and pass his own hand over his body because his hand was more blessed than my own hand."

Hadīth 334

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى قَرَأَ عَلَى نَفْسِهِ بِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾.[2]

Anas ibn Mālik ﷺ narrates: "When the Prophet ﷺ complained of any ailment, he would read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] over himself."

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[1] أخرجه البخاري في كتاب فضائل القرآن، باب فضل المعوذات، 9\62، رقم 5016.

[2] أخرجه الخطيب في تاريخ بغداد، 4\354. وذكره ابن حجر في لسان الميزان، 2\53.

Hadīth 335

عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَجَاءَ أَعْرَابِيٌّ فَقَالَ: يَا نَبِيَّ اللهِ! إِنَّ لِيْ أَخًا وَبِهِ وَجَعٌ، قَالَ: وَمَا وَجَعُهُ؟ قَالَ: بِهِ لَمَمٌ. قَالَ: فَائْتِنِيْ بِهِ. فَوَضَعَهُ بَيْنَ يَدَيْهِ، فَعَوَّذَهُ النَّبِيُّ ﷺ بِفَاتِحَةِ الْكِتَابِ وَأَرْبَعِ آيَاتٍ مِنْ أَوَّلِ سُوْرَةِ الْبَقَرَةِ، وَهَاتَيْنِ الآيَتَيْنِ ﴿وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ﴾، وَآيَةِ الْكُرْسِيِّ، وَثَلاَثَ آيَاتٍ مِنْ آخِرِ سُوْرَةِ الْبَقَرَةِ، وَآيَةً مِنْ آلِ عِمْرَانَ ﴿شَهِدَ اللهُ أَنَّهُ لاَ إِلَهَ إِلاَّ هُوَ﴾، وَآيَةً مِنَ الأَعْرَافِ ﴿إِنَّ رَبَّكُمُ اللهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالأَرْضَ﴾، وَآخِرَ سُوْرَةِ الْمُؤْمِنُوْنَ ﴿فَتَعَالَى اللهُ الْمَلِكُ الْحَقُّ﴾، وَآيَةً مِنْ سُوْرَةِ الْجِنِّ ﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلاَ وَلَدًا﴾، وَعَشْرَ آيَاتٍ مِنْ أَوَّلِ ﴿وَالصَّافَّاتِ﴾ وَثَلاَثَ آيَاتٍ مِنْ آخِرِ سُوْرَةِ الْحَشْرِ، وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوِّذَتَيْنِ، فَقَامَ الرَّجُلُ كَأَنَّهُ لَمْ يَشْتَكِ قَطُّ.[1]

Ubayy ibn Kaʿb ﷺ narrates: "I was with the Prophet ﷺ when a Bedouin came and said: 'O Prophet of Allāh! I have a brother who is in pain.' He asked: 'What pain is he in?' The man replied: 'He has a slight mental derangement.' He said: 'Bring him to me.' [The man brought his brother] and placed him before the Prophet ﷺ. The Prophet ﷺ sought refuge for him through: (1) Sūrah al-Fātiḥah, (2) the first four verses of Sūrah al-Baqarah, (3) these two verses of Sūrah Āl ʿImrān: *wa ilāhukum ilāhun wāḥid* and Āyatul Kursī, (4) the last four verses of Sūrah al-Baqarah, (5) a verse from Sūrah Āl ʿImrān: *shahidallāhu annahu*

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[1] أخرجه عبد الله بن الإمام أحمد في زوائد المسند، 5\128. وأخرجه أبو يعلى في مسنده، 3\167، رقم 1594.

lā ilāha illā hū, (6) a verse from Sūrah al-Aʿrāf: *inna rabbakumullāhul ladhī khalaqas samāwāti wal arḍ*, (7) the last verse of Sūrah al-Muʾminūn: *fa taʿālal lāhul malikul ḥaqq*, (8) a verse from Sūrah al-Jinn: *wa annahu taʿālā jaddu rabbinā mat takhadha ṣāḥibataw wa lā waladā*, (9) the first ten verses of Sūrah aṣ-Ṣaffāt, (10) the last three verses of Sūrah al-Ḥashr, (11) *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], and (12) the *muʿawwadhatayn* [Sūrahs al-Falaq and an-Nās]. The man got up [from there] as though he never had any complaint [i.e. he was completely cured]."

Hadīth 336

عَنْ عَبْدِ اللهِ بْنِ مَسْعُوْدٍ ﷺ أَنَّهُ رَأَى فِيْ عُنُقِ امْرَأَةٍ مِنْ أَهْلِهِ سَيْرًا فِيْهِ تَمَائِمُ فَمَدَّهُ مَدًّا شَدِيْدًا حَتَّى قَطَعَ السَّيْرَ وَقَالَ: إِنَّ آلَ عَبْدِ اللهِ لأَغْنِيَاءُ عَنِ الشِّرْكِ، ثُمَّ قَالَ: إِنَّ التِّوَلَةَ وَالتَّمَائِمَ وَالرُّقَى لَشِرْكٌ، فَقَالَتْ إِمْرَأَةٌ: إِنَّ إِحْدَانَا لَيَشْتَكِيْ رَأْسُهَا فَإِذَا اسْتَرْقَتْ ظَنَّ أَنَّ ذَلِكَ نَفَعَهَا. فَقَالَ عَبْدُ اللهِ: إِنَّ الشَّيْطَانَ يَأْتِيْ إِحْدَاكُنَّ فَيَنْخَسُ فِيْ رَأْسِهَا فَإِذَا اسْتَرَقَّتْ خَنَسَ. فَإِذَا لَمْ تَسْتَرِقَّ نَخَسَ، فَلَوْ أَنَّ إِحْدَاكُنَّ تَدْعُوْ بِمَاءٍ فَتَنْضَحُهُ فِيْ رَأْسِهَا وَوَجْهِهَا ثُمَّ تَقُوْلُ: بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ثُمَّ تَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ نَفَعَهَا ذَلِكَ إِنْ شَاءَ اللهُ.[1]

It is related that ʿAbdullāh ibn Masʿūd ﷺ saw a thong around the neck of one of the woman from his family. This thong had some beads [which the

[1] أخرجه الطبراني في المعجم الكبير، 9\193، رقم 8863.

Arabs used to hang around their children's necks to protect them from the evil eye]. ʿAbdullāh ibn Masʿūd ﷺ tugged the thong with force until he severed it, and said: "The family of ʿAbdullāh [referring to himself] has no need whatsoever for such polytheism." He then said: "Surely *tiwalah*[1], beads, and incantations [in the names of idols, devils, and the like] are all forms of polytheism." A woman said: "When any of us has a headache, she resorts to incantations and thinks this to be beneficial for her." ʿAbdullāh ﷺ said: "Satan comes to one of you and prods her head. When she resorts to incantations, he withdraws. If she does not resort to incantations, he prods her [again]. If any of you were to ask for water, sprinkle it on her head and face, then say: *Bismillāhir Raḥmānir Raḥīm*, then read *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās], it would benefit her if Allāh ﷻ so wills."

Commentary

We are ordered to turn to Allāh ﷻ and beseech Him for everything which occurs and everything whose occurrence we anticipate. Seeking refuge through these sūrahs and other names of Allāh ﷻ is considered a spiritual medication. If such recitation is done by pious personalities, a cure

[1] Magic, sorcery and other similar acts which are resorted to to make a woman attracted to her husband.

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can be achieved through the permission and will of Allāh ﷻ. The benefit of blowing onto the person or in water after reading these sūrahs is the blessing which is obtained after having read them. These Aḥādīth show the desirability of seeking help through the Qur'ān and other forms of remembrance. These sūrahs are specifically read because they are comprehensive forms of "seeking refuge" from every type of harm and evil. This includes from the evil of everything which Allāh ﷻ created, from all forms of sorcery and black magic, from the evil of jealous and malicious people, and from the evil of the devil himself.

O Allāh! We ask You for every good which Your beloved Prophet Muḥammad ﷺ asked for, and we seek refuge in You from every evil which Your beloved Prophet Muḥammad ﷺ sought refuge.

The Prophet ﷺ treated himself from a scorpion bite by reading these sūrahs

Ḥadīth 337

عَنْ عَلِيٍّ رضي الله عنه قَالَ: بَيْنَا رَسُوْلُ اللهِ ﷺ ذَاتَ لَيْلَةٍ يُصَلِّيْ فَوَضَعَ يَدَهُ عَلَى الأَرْضِ، فَلَدَغَتْهُ عَقْرَبٌ فَتَنَاوَلَهَا رَسُوْلُ اللهِ ﷺ بِنَعْلِهِ فَقَتَلَهَا، فَلَمَّا انْصَرَفَ قَالَ: لَعَنَ اللهُ الْعَقْرَبَ لاَ تَدَعُ مُصَلِّيًا وَلاَ غَيْرَهُ، أَوْ نَبِيًّا وَلاَ غَيْرَهُ إِلاَّ لَدَغَتْهُمْ. ثُمَّ دَعَا بِمَاءٍ وَمِلْحٍ فَجَعَلَهُ فِيْ إِنَاءٍ ثُمَّ جَعَلَ يَصُبُّهُ عَلَى إِصْبَعِهِ حَيْثُ لَدَغَتْهُ وَيَمْسَحُهَا وَيُعَوِّذُهَا بِالْمُعَوَّذَتَيْنِ.

وَفِيْ رِوَايَةٍ أُخْرَى: ثُمَّ دَعَا بِمَاءٍ وَمِلْحٍ وَجَعَلَ يَمْسَحُ عَلَيْهَا وَيَقْرَأُ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

'Alī ﷺ narrates: "While the Messenger of Allāh ﷺ was performing ṣalāh one night, he placed his hand on the ground and a scorpion bit him. The Messenger of Allāh ﷺ went towards it and killed it with his shoe. When he turned around, he said: 'May Allāh curse the scorpion – it neither leaves a person performing ṣalāh nor anyone else, or it neither leaves a Prophet nor anyone else – without biting them.' He then asked for water and salt. He placed this in a container and began pouring the mixture on his finger where the scorpion bit him. He passed his hand over the finger and sought refuge with the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]."

Another narration states: "He then asked for water and salt, passed his hand over his finger and was reading *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās]."

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Sūrahs like these were not revealed in the Taurāh, Zabūr and Injīl

Hadīth 338

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: لَقِيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنَ عَامِرٍ! صِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَاعْفُ عَمَّنْ ظَلَمَكَ. قَالَ: ثُمَّ أَتَيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنَ عَامِرٍ! أَمْلِكْ لِسَانَكَ، وَابْكِ عَلَى خَطِيْئَتِكَ، وَلْيَسَعْكَ بَيْتُكَ. قَالَ: ثُمَّ لَقِيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنِ عَامِرٍ! أَلاَ أُعَلِّمُكَ سُوَرًا مَا أُنْزِلَتْ فِي التَّوْرَاةِ، وَلاَ فِي الزَّبُوْرِ، وَلاَ فِي الإِنْجِيْلِ، وَلاَ فِي الْفُرْقَانِ مِثْلُهُنَّ؟ لاَ يَأْتِيْنَ عَلَيْكَ لَيْلَةٌ إِلاَّ قَرَأْتَهُنَّ فِيْهَا؟: ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.

قَالَ عُقْبَةُ: فَمَا أَتَتْ عَلَيَّ لَيْلَةٌ إِلاَّ قَرَأْتُهُنَّ فِيْهَا، وَحُقَّ لِيْ أَنْ لاَ أَدَعَهُنَّ وَقَدْ أَمَرَنِيْ بِهِنَّ رَسُوْلُ اللهِ ﷺ.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "I met the Messenger of Allāh ﷺ and he said to me: 'O 'Uqbah ibn 'Āmir! Maintain ties with the one who severs them, give to the one who refuses you, and pardon the one who wrongs you.' He said: 'I went to the Messenger of Allāh ﷺ [on another occasion] and he said to me: 'O 'Uqbah ibn 'Āmir! Control your tongue, cry over your sins, and let your house suffice for you.' He said: 'I went to the Messenger of Allāh ﷺ [on another occasion] and

[1] أخرجه أحمد في المسند، 4\158.

he said to me: 'O 'Uqbah ibn 'Āmir! Would you like me to teach you some sūrahs the like of which were not revealed in the Taurāh, Zabūr, Injīl and the Furqān? Do not let a night pass without your having read them in it: *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās].'"

'Uqbah ﷺ said: "No night passed without my having read them in it. It is my duty not to leave them out because the Messenger of Allāh ﷺ ordered me to read them."

The merit of reading them after the Jumu'ah ṣalāh

Hadīth 339

عَنْ أَسْمَاءَ بِنْتِ أَبِيْ بَكْرٍ ﷺ قَالَتْ: مَنْ قَرَأَ بَعْدَ الْجُمُعَةِ ﴿اَلْحَمْدُ﴾ وَالْمُعَوَّذَتَيْنِ وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ سَبْعًا سَبْعًا، حُفِظَ إِلَى الْجُمُعَةِ الأُخْرَى. قَالَ وَكِيْعٌ: فَجَرَّبْنَاهُ فَوَجَدْنَاهُ كَذَلِكَ.[1]

Asmā' bint Abī Bakr *raḍiyallāhu 'anhā* narrates: "Whoever reads *al-Ḥamdu* [Sūrah al-Fātiḥah], the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] seven times each after the Jumu'ah ṣalāh shall be

[1] أخرجه ابن الضريس في فضائل القرآن باب في فضائل المعوذتين، ص 123، رقم 290. وأخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن، 2\518.

Sūrahs like these were not revealed in the Taurāh, Zabūr and Injīl

Hadīth 338

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: لَقِيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنَ عَامِرٍ! صِلْ مَنْ قَطَعَكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَاعْفُ عَمَّنْ ظَلَمَكَ. قَالَ: ثُمَّ أَتَيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنَ عَامِرٍ! أَمْلِكْ لِسَانَكَ، وَابْكِ عَلَى خَطِيْئَتِكَ، وَلْيَسَعْكَ بَيْتُكَ. قَالَ: ثُمَّ لَقِيْتُ رَسُوْلَ اللهِ ﷺ فَقَالَ لِيْ: يَا عُقْبَةَ بْنَ عَامِرٍ! أَلاَ أُعَلِّمُكَ سُوَرًا مَا أُنْزِلَتْ فِي التَّوْرَاةِ، وَلاَ فِي الزَّبُوْرِ، وَلاَ فِي الإِنْجِيْلِ، وَلاَ فِي الْفُرْقَانِ مِثْلُهُنَّ؟ لاَ يَأْتِيْنَ عَلَيْكَ لَيْلَةً إِلاَّ قَرَأْتَهُنَّ فِيْهَا؟:﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.

قَالَ عُقْبَةُ: فَمَا أَتَتْ عَلَيَّ لَيْلَةٌ إِلاَّ قَرَأْتُهُنَّ فِيْهَا، وَحُقَّ لِيْ أَنْ لاَ أَدَعَهُنَّ وَقَدْ أَمَرَنِيْ بِهِنَّ رَسُوْلُ اللهِ ﷺ.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "I met the Messenger of Allāh ﷺ and he said to me: 'O 'Uqbah ibn 'Āmir! Maintain ties with the one who severs them, give to the one who refuses you, and pardon the one who wrongs you.' He said: 'I went to the Messenger of Allāh ﷺ [on another occasion] and he said to me: 'O 'Uqbah ibn 'Āmir! Control your tongue, cry over your sins, and let your house suffice for you.' He said: 'I went to the Messenger of Allāh ﷺ [on another occasion] and

[1] أخرجه أحمد في المسند، 4\158.

he said to me: 'O 'Uqbah ibn 'Āmir! Would you like me to teach you some sūrahs the like of which were not revealed in the Taurāh, Zabūr, Injīl and the Furqān? Do not let a night pass without your having read them in it: *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās].'"

'Uqbah ﷺ said: "No night passed without my having read them in it. It is my duty not to leave them out because the Messenger of Allāh ﷺ ordered me to read them."

The merit of reading them after the Jumu'ah ṣalāh

Hadīth 339

عَنْ أَسْمَاءَ بِنْتِ أَبِيْ بَكْرٍ ﷺ قَالَتْ: مَنْ قَرَأَ بَعْدَ الْجُمُعَةِ ﴿اَلْحَمْدُ﴾ وَالْمُعَوَّذَتَيْنِ وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ سَبْعًا سَبْعًا، حُفِظَ إِلَى الْجُمُعَةِ الأُخْرَى. قَالَ وَكِيْعٌ: فَجَرَّبْنَاهُ فَوَجَدْنَاهُ كَذَلِكَ.[1]

Asmā' bint Abī Bakr *raḍiyallāhu 'anhā* narrates: "Whoever reads *al-Ḥamdu* [Sūrah al-Fātiḥah], the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] and *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ] seven times each after the Jumu'ah ṣalāh shall be

[1] أخرجه ابن الضريس في فضائل القرآن باب في فضائل المعوذتين، ص 123، رقم 290. وأخرجه البيهقي في شعب الإيمان، باب في تعظيم القرآن، 2\518.

safeguarded till the next Friday." Wakī' [the narrator] said: "I myself experienced this and found it as mentioned."

Hadīth 340

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ بَعْدَ صَلاَةِ الْجُمُعَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ سَبْعَ مَرَّاتٍ، أَعَاذَهُ اللهُ مِنَ السُّوْءِ إِلَى الْجُمُعَةِ الأُخْرَى.[1]

'Ā'ishah *radiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "He who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] seven times after the Jumu'ah ṣalāh, Allāh ﷻ shall give him refuge against evil till the next Friday."

Hadīth 341

عَنْ اِبْنِ شِهَابٍ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ بَعْدَ صَلاَةِ الْجُمُعَةِ حِيْنَ يُسَلِّمُ الإِمَامُ قَبْلَ أَنْ يَتَكَلَّمَ سَبْعًا سَبْعًا كَانَ ضَامِنًا – قَالَ أَبُوْ عُبَيْدٍ: أَرَاهُ قَالَ: عَلَى اللهِ – هُوَ وَمَالُهُ وَوُلْدُهُ، مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.[2]

Ibn Shihāb *raḥimahullāh* said: "He who reads *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], and the

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[1] أخرجه ابن السني في عمل اليوم والليلة، باب ما يقول بعد صلاة الجمعة، ص 181. وذكره السيوطي في الجامع الصغير.

[2] أخرجه أبو عبيد في فضائل القرآن، باب فضل المعوذتين، ص 146.

mu'awwadhatayn [Sūrahs al-Falaq and an-Nās] after the Jumu'ah ṣalāh when the imām makes the *salām* [marking the end of the ṣalāh], and before entering into any conversation, then he shall be protected." Abū 'Ubayd [one of the narrators] said: "I think he said: He, his wealth, and his children shall be under the protection of Allāh from one Friday to the next Friday."

safeguarded till the next Friday." Wakī' [the narrator] said: "I myself experienced this and found it as mentioned."

Hadīth 340

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُوْلُ اللهِ ﷺ: مَنْ قَرَأَ بَعْدَ صَلاَةِ الْجُمُعَةِ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ سَبْعَ مَرَّاتٍ، أَعَاذَهُ اللهُ مِنَ السُّوْءِ إِلَى الْجُمُعَةِ الأُخْرَى.[1]

'Ā'ishah *radiyallāhu 'anhā* narrates that the Messenger of Allāh ﷺ said: "He who reads *Qul huwallāhu ahad* [Sūrah al-Ikhlās], *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās] seven times after the Jumu'ah salāh, Allāh ﷻ shall give him refuge against evil till the next Friday."

Hadīth 341

عَنْ اِبْنِ شِهَابٍ قَالَ: مَنْ قَرَأَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَالْمُعَوَّذَتَيْنِ بَعْدَ صَلاَةِ الْجُمُعَةِ حِيْنَ يُسَلِّمُ الإِمَامُ قَبْلَ أَنْ يَتَكَلَّمَ سَبْعًا سَبْعًا كَانَ ضَامِنًا – قَالَ أَبُوْ عُبَيْدٍ: أَرَاهُ قَالَ: عَلَى اللهِ – هُوَ وَمَالُهُ وَوُلْدُهُ، مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.[2]

Ibn Shihāb *rahimahullāh* said: "He who reads *Qul huwallāhu ahad* [Sūrah al-Ikhlās], and the

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[1] أخرجه ابن السني في عمل اليوم والليلة، باب ما يقول بعد صلاة الجمعة، ص 181. وذكره السيوطي في الجامع الصغير.

[2] أخرجه أبو عبيد في فضائل القرآن، باب فضل المعوذتين، ص 146.

mu'awwadhatayn [Sūrahs al-Falaq and an-Nās] after the Jumu'ah salāh when the imām makes the *salām* [marking the end of the salāh], and before entering into any conversation, then he shall be protected." Abū 'Ubayd [one of the narrators] said: "I think he said: He, his wealth, and his children shall be under the protection of Allāh from one Friday to the next Friday."

MERITS OF SŪRAH AL-FALAQ

Hadīth 342

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: أَتَيْتُ رَسُوْلَ اللهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِيْ عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِيْ سُوْرَةَ هُوْدٍ، أَقْرِئْنِيْ سُوْرَةَ يُوْسُفَ، فَقَالَ: لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "I went to the Messenger of Allāh ﷺ while he was riding [his donkey]. So I placed my hand on his foot and said: 'Teach me Sūrah Hūd, teach me Sūrah Yūsuf.' He said: 'You will never read anything more comprehensive in the sight of Allāh ﷻ than *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq]."

Hadīth 343

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ أُهْدِيَتْ لَهُ بَغْلَةٌ شَهْبَاءَ فَرَكِبَهَا فَأَخَذَ عُقْبَةُ يَقُوْدُهَا لَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ لِعُقْبَةَ: اِقْرَأْ. فَقَالَ: مَا أَقْرَأُ يَا رَسُوْلَ اللهِ؟ قَالَ النَّبِيُّ ﷺ: اِقْرَأْ ﴿ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ فَأَعَادَهَا عَلَيْهِ حَتَّى قَرَأَهَا، فَعَرَفَ أَنِّيْ لَمْ أَفْرَحْ بِهَا جِدًّا، فَقَالَ: لَعَلَّكَ تَهَاوَنْتَ بِهَا؟ فَمَا قُمْتَ تُصَلِّيْ بِشَيْءٍ مِثْلَهَا.[2]

'Uqbah ibn 'Āmir ﷺ narrates that a grey donkey was given as a gift to the Messenger of Allāh ﷺ. So he rode it while 'Uqbah was [holding it by its reins] and leading it. The Messenger of Allāh ﷺ

[1] أخرجه النسائي في أول كتاب الاستعاذة، 8\254.

[2] أخرجه أحمد، 4\149.

said to him: "Read." He asked: "What should I read, O Messenger of Allāh ﷺ?" The Prophet ﷺ said: "Read *A'ūdhu bi rabbil falaq* [Sūrah al-Falaq]." The Prophet ﷺ repeated the sūrah to him until he read it by himself. [He says]: "He [the Prophet ﷺ] perceived that I was not overly impressed by this sūrah. So he said: 'You probably consider it to be insignificant. [It is such a meritorious sūrah] that you will not perform ṣalāh with anything similar to it.'"

MERITS OF SŪRAH AL-FALAQ

Hadīth 342

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: أَتَيْتُ رَسُوْلَ اللهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِيْ عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي سُوْرَةَ هُوْدٍ، أَقْرِئْنِي سُوْرَةَ يُوْسُفَ، فَقَالَ: لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "I went to the Messenger of Allāh ﷺ while he was riding [his donkey]. So I placed my hand on his foot and said: 'Teach me Sūrah Hūd, teach me Sūrah Yūsuf.' He said: 'You will never read anything more comprehensive in the sight of Allāh ﷻ than *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq]."

Hadīth 343

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ أَنَّ رَسُوْلَ اللهِ ﷺ أُهْدِيَتْ لَهُ بَغْلَةٌ شَهْبَاءَ فَرَكِبَهَا فَأَخَذَ عُقْبَةُ يَقُوْدُهَا لَهُ، فَقَالَ رَسُوْلُ اللهِ ﷺ لِعُقْبَةَ: اِقْرَأْ. فَقَالَ: مَا أَقْرَأُ يَا رَسُوْلَ اللهِ؟ قَالَ النَّبِيُّ ﷺ: اِقْرَأْ ﴿أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ فَأَعَادَهَا عَلَيْهِ حَتَّى قَرَأَهَا، فَعَرَفَ أَنِّي لَمْ أَفْرَحْ بِهَا جِدًّا، فَقَالَ: لَعَلَّكَ تَهَاوَنْتَ بِهَا؟ فَمَا قُمْتَ تُصَلِّيْ بِشَيْءٍ مِثْلِهَا.[2]

'Uqbah ibn 'Āmir ﷺ narrates that a grey donkey was given as a gift to the Messenger of Allāh ﷺ. So he rode it while 'Uqbah was [holding it by its reins] and leading it. The Messenger of Allāh ﷺ said to him: "Read." He asked: "What should I read, O Messenger of Allāh ﷺ?" The Prophet ﷺ said: "Read *A'ūdhu bi rabbil falaq* [Sūrah al-Falaq]." The Prophet ﷺ repeated the sūrah to him until he read it by himself. [He says]: "He [the Prophet ﷺ] perceived that I was not overly impressed by this sūrah. So he said: 'You probably consider it to be insignificant. [It is such a meritorious sūrah] that you will not perform ṣalāh with anything similar to it.'"

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[1] أخرجه النسائي في أول كتاب الاستعاذة، 8\254.

[2] أخرجه أحمد، 4\149.

MERITS OF SŪRAHS AL-FALAQ AND AN-NĀS

Hadīth 344

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

'Uqbah ibn 'Āmir ﷺ narrates that the Messenger of Allāh ﷺ said: "Did you not see the verses which were revealed last night, no sūrahs like them were ever seen? [They are] *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās]."

Hadīth 345

عَنْ أَبِي مَسْعُوْدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ آيَاتٍ لَمْ يُنْزَلْ عَلَيَّ مِثْلُهُنَّ: اَلْمُعَوِّذَتَيْنِ.[2]

Abū Mas'ūd ﷺ narrates that the Prophet ﷺ said: "Some verses have just been revealed to me, no verses like them were ever revealed to me, [they are] the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]."

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[1] أخرجه مسلم في كتاب صلاة المسافرين، باب فضل قراءة المعوذتين، 1\558، رقم 814.

[2] أخرجه الطبراني في المعجم الأوسط، 3\116، رقم 2658.

Commentary

The previous Hadīth states: "no sūrahs like them were ever seen", and the present Hadīth states: "no verses like them were ever revealed to me". This means that apart from these two sūrahs, there is no other sūrah of the Qur'ān wherein all the verses contain a form of "seeking refuge" for the reader. The Messenger of Allāh ﷺ used to seek refuge from the evil eye of jinn and mankind. But when these two sūrahs were revealed, he began seeking refuge in Allāh ﷻ through these two sūrahs. When sorcery was practised against him, he sought a cure through these two sūrahs. He did this because they are the most comprehensive sūrahs dealing with "seeking refuge" against all evil.

Hadīth 346

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: بَيْنَا أَنَا أَقُوْدُ بِرَسُوْلِ اللهِ ﷺ فِيْ نَقْبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ لِيْ: يَا عُقْبَةُ، أَلاَ تَرْكَبُ؟ قَالَ: فَأَجْلَلْتُ رَسُوْلَ اللهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَهُ. ثُمَّ قَالَ: يَا عُقْبَةُ أَلاَ تَرْكَبُ؟ قَالَ: فَأَشْفَقْتُ أَنْ تَكُوْنَ مَعْصِيَةً. قَالَ: فَنَزَلَ رَسُوْلُ اللهِ ﷺ وَرَكِبْتُ هُنَيْهَةً ثُمَّ رَكِبَ، ثُمَّ قَالَ: يَا عَقِيْبُ! أَلاَ أُعَلِّمُكَ سُوْرَتَيْنِ مِنْ خَيْرِ سُوْرَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟ قَالَ: قُلْتُ: بَلَى يَا رَسُوْلَ اللهِ. فَأَقْرَأَنِيْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، ثُمَّ أُقِيْمَتِ الصَّلاَةُ فَتَقَدَّمَ رَسُوْلُ اللهِ ﷺ فَقَرَأَ

MERITS OF SŪRAHS AL-FALAQ AND AN-NĀS

Hadīth 344

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

'Uqbah ibn 'Āmir ﷺ narrates that the Messenger of Allāh ﷺ said: "Did you not see the verses which were revealed last night, no sūrahs like them were ever seen? [They are] *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās]."

Hadīth 345

عَنْ أَبِيْ مَسْعُوْدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ آيَاتٍ لَمْ يُنْزَلْ عَلَيَّ مِثْلُهُنَّ: اَلْمُعَوِّذَتَيْنِ.[2]

Abū Mas'ūd ﷺ narrates that the Prophet ﷺ said: "Some verses have just been revealed to me, no verses like them were ever revealed to me, [they are] the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]."

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[1] أخرجه مسلم في كتاب صلاة المسافرين، باب فضل قراءة المعوذتين، 1\558، رقم 814.

[2] أخرجه الطبراني في المعجم الأوسط، 3\116، رقم 2658.

Commentary

The previous Hadīth states: "no sūrahs like them were ever seen", and the present Hadīth states: "no verses like them were ever revealed to me". This means that apart from these two sūrahs, there is no other sūrah of the Qur'ān wherein all the verses contain a form of "seeking refuge" for the reader. The Messenger of Allāh ﷺ used to seek refuge from the evil eye of jinn and mankind. But when these two sūrahs were revealed, he began seeking refuge in Allāh ﷻ through these two sūrahs. When sorcery was practised against him, he sought a cure through these two sūrahs. He did this because they are the most comprehensive sūrahs dealing with "seeking refuge" against all evil.

Hadīth 346

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: بَيْنَا أَنَا أَقُوْدُ بِرَسُوْلِ اللهِ ﷺ فِيْ نَقْبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ لِيْ: يَا عُقْبَةُ، أَلاَ تَرْكَبُ؟ قَالَ: فَأَجْلَلْتُ رَسُوْلَ اللهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَهُ. ثُمَّ قَالَ: يَا عُقْبَةُ أَلاَ تَرْكَبُ؟ قَالَ: فَأَشْفَقْتُ أَنْ تَكُوْنَ مَعْصِيَةً. قَالَ: فَنَزَلَ رَسُوْلُ اللهِ ﷺ وَرَكِبْتُ هُنَيْهَةً ثُمَّ رَكِبَ، ثُمَّ قَالَ: يَا عَقِيْبُ! أَلاَ أُعَلِّمُكَ سُوْرَتَيْنِ مِنْ خَيْرِ سُوْرَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟ قَالَ: قُلْتُ: بَلَى يَا رَسُوْلَ اللهِ. فَأَقْرَأَنِيْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، ثُمَّ أُقِيْمَتِ الصَّلاَةُ فَتَقَدَّمَ رَسُوْلُ اللهِ ﷺ فَقَرَأَ

MERITS OF SŪRAHS AL-FALAQ AND AN-NĀS

Hadīth 344

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ قَالَ رَسُوْلُ اللهِ ﷺ أَلَمْ تَرَ آيَاتٍ أُنْزِلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾.[1]

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Hadīth 345

عَنْ أَبِيْ مَسْعُوْدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لَقَدْ أُنْزِلَتْ عَلَيَّ آيَاتٍ لَمْ يُنْزَلْ عَلَيَّ مِثْلُهُنَّ: اَلْمُعَوِّذَتَيْنِ.[2]

Abū Mas'ūd ﷺ narrates that the Prophet ﷺ said: "Some verses have just been revealed to me, no verses like them were ever revealed to me, [they are] the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās]."

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[1] أخرجه مسلم في كتاب صلاة المسافرين، باب فضل قراءة المعوذتين، 1\558، رقم 814.

[2] أخرجه الطبراني في المعجم الأوسط، 3\116، رقم 2658.

Commentary

The previous Hadīth states: "no sūrahs like them were ever seen", and the present Hadīth states: "no verses like them were ever revealed to me". This means that apart from these two sūrahs, there is no other sūrah of the Qur'ān wherein all the verses contain a form of "seeking refuge" for the reader. The Messenger of Allāh ﷺ used to seek refuge from the evil eye of jinn and mankind. But when these two sūrahs were revealed, he began seeking refuge in Allāh ﷻ through these two sūrahs. When sorcery was practised against him, he sought a cure through these two sūrahs. He did this because they are the most comprehensive sūrahs dealing with "seeking refuge" against all evil.

Hadīth 346

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: بَيْنَا أَنَا أَقُوْدُ بِرَسُوْلِ اللهِ ﷺ فِيْ نَقْبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ لِيْ: يَا عُقْبَةُ، أَلاَ تَرْكَبُ؟ قَالَ: فَأَجْلَلْتُ رَسُوْلَ اللهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَهُ. ثُمَّ قَالَ: يَا عُقْبَةُ أَلاَ تَرْكَبُ؟ قَالَ: فَأَشْفَقْتُ أَنْ تَكُوْنَ مَعْصِيَةً. قَالَ: فَنَزَلَ رَسُوْلُ اللهِ ﷺ وَرَكِبْتُ هُنَيْهَةً ثُمَّ رَكِبَ، ثُمَّ قَالَ: يَا عَقِيْبُ! أَلاَ أُعَلِّمُكَ سُوْرَتَيْنِ مِنْ خَيْرِ سُوْرَتَيْنِ قَرَأَ بِهِمَا النَّاسُ؟ قَالَ: قُلْتُ: بَلَى يَا رَسُوْلَ اللهِ. فَأَقْرَأَنِيْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾، ثُمَّ أُقِيْمَتِ الصَّلاَةُ فَتَقَدَّمَ رَسُوْلُ اللهِ ﷺ فَقَرَأَ

بِهِمَا، ثُمَّ مَرَّ بِيْ، قَالَ: كَيْفَ رَأَيْتَ يَا عَقِيْبُ؟ اِقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ.[1]

'Uqbah ibn 'Āmir ﷺ narrates: "While I was leading the Messenger of Allāh ﷺ on one of those mountain passes, he said to me: 'O 'Uqbah! Are you not going to ride?' He relates: 'I considered it disrespectful to ride the Messenger's ﷺ animal.' He said: 'O 'Uqbah! Are you not going to ride?' He relates: 'I feared it might be a sin to ride his animal.' He relates: 'The Messenger of Allāh ﷺ then dismounted, I rode for a short while, and he rode.' He then said: 'O 'Aqīb! Would you like me to teach you two sūrahs which are the best sūrahs which people ever read?' I replied: 'Indeed, O Messenger of Allāh!' He then made me read *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās]. The announcement for the salāh was then made, the Messenger of Allāh ﷺ stepped forward and read these two sūrahs [in the salāh]. He then passed by me and said: 'What do you think, O 'Aqīb? Read these two sūrahs whenever you go to sleep and when you wake up.'"

Hadīth 347

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الإِنْسِ حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ، فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا.[1]

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[1] أخرجه أحمد، 4\144. وأخرجه أبو داؤد في كتاب الصلاة، باب المعوذتين، 2\73، رقم 1462.

Abū Sa'īd al-Khudrī ﷺ narrates: "The Messenger of Allāh ﷺ used to seek refuge from the jinn and the evil eye of humans until the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] were revealed. When these two sūrahs were revealed, he began reading them and stopped reading anything else."

Hadīth 348

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: كُنْتُ أَمْشِيْ مَعَ رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا عُقْبَةُ، قُلْ. قُلْتُ: مَاذَا أَقُوْلُ؟ فَسَكَتَ عَنِّيْ ثُمَّ قَالَ: يَا عُقْبَةُ، قُلْ. قُلْتُ: مَاذَا أَقُوْلُ يَا رَسُوْلَ اللهِ؟ فَسَكَتَ عَنِّيْ، فَقُلْتُ: أَللّٰهُمَّ أَرْدُدْهُ عَلَيَّ، فَقَالَ: يَا عُقْبَةُ، قُلْ. فَقُلْتُ: مَاذَا أَقُوْلُ، فَقَالَ: ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ: قُلْ. قُلْتُ: مَاذَا أَقُوْلُ يَا رَسُوْلَ اللهِ؟ قَالَ: ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ عِنْدَ ذٰلِكَ: مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا، وَلاَ اسْتَعَاذَ مُسْتَعِيْذٌ بِمِثْلِهِمَا.[2]

'Uqbah ibn 'Āmir ﷺ narrates: "I was walking with the Messenger of Allāh ﷺ when he said: 'O 'Uqbah! Say.' I asked: 'What should I say?' But he did not say anything to me [for some time] and said: 'O 'Uqbah! Say.' I asked: 'What should I say, O Messenger of Allāh?' But he did not say anything to me. I made this supplication in my

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[1] أخرجه الترمذي في كتاب الطب، باب ما جاء في الرقية بالمعوذتين، 4\345، رقم 2058.

[2] أخرجه النسائي في السنن الكبرى في كتاب فضائل القرآن، باب قراءة الماشي، 5\24. وأخرجه أبو داؤد في كتاب الصلاة، باب في المعوذتين، 2\74.

بِهِمَا، ثُمَّ مَرَّ بِيْ، قَالَ: كَيْفَ رَأَيْتَ يَا عَقِيْبُ؟ اِقْرَأْ بِهِمَا كُلَّمَا نِمْتَ وَكُلَّمَا قُمْتَ.[1]

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Hadīth 347

عَنْ أَبِيْ سَعِيْدِ الْخُدْرِيِّ ﷺ قَالَ: كَانَ رَسُوْلُ اللهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ وَعَيْنِ الإِنْسِ حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ، فَلَمَّا نَزَلَتَا أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَاهُمَا.[1]

[1] أخرجه أحمد، 4\144. وأخرجه أبو داؤد في كتاب الصلاة، باب المعوذتين، 2\73، رقم 1462.

Abū Sa'īd al-Khudrī ﷺ narrates: "The Messenger of Allāh ﷺ used to seek refuge from the jinn and the evil eye of humans until the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] were revealed. When these two sūrahs were revealed, he began reading them and stopped reading anything else."

Hadīth 348

عَنْ عُقْبَةَ بْنِ عَامِرٍ ﷺ قَالَ: كُنْتُ أَمْشِيْ مَعَ رَسُوْلِ اللهِ ﷺ فَقَالَ: يَا عُقْبَةُ، قُلْ. قُلْتُ: مَاذَا أَقُوْلُ؟ فَسَكَتَ عَنِّيْ ثُمَّ قَالَ: يَا عُقْبَةُ، قُلْ. قُلْتُ: مَاذَا أَقُوْلُ يَا رَسُوْلَ اللهِ؟ فَسَكَتَ عَنِّيْ، فَقُلْتُ: أَللّٰهُمَّ أُرْدُدْهُ عَلَيَّ، فَقَالَ: يَا عُقْبَةُ، قُلْ. فَقُلْتُ: مَاذَا أَقُوْلُ، فَقَالَ: ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ: قُلْ. قُلْتُ: مَاذَا أَقُوْلُ يَا رَسُوْلَ اللهِ؟ قَالَ: ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ رَسُوْلُ اللهِ ﷺ عِنْدَ ذٰلِكَ: مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا، وَلاَ اسْتَعَاذَ مُسْتَعِيْذٌ بِمِثْلِهِمَا.[2]

'Uqbah ibn 'Āmir ﷺ narrates: "I was walking with the Messenger of Allāh ﷺ when he said: 'O 'Uqbah! Say.' I asked: 'What should I say?' But he did not say anything to me [for some time] and said: 'O 'Uqbah! Say.' I asked: 'What should I say, O Messenger of Allāh?' But he did not say anything to me. I made this supplication in my

[1] أخرجه الترمذي في كتاب الطب، باب ما جاء في الرقية بالمعوذتين، 4\345، رقم 2058.

[2] أخرجه النسائي في السنن الكبرى في كتاب فضائل القرآن، باب قراءة الماشي، 5\24. وأخرجه أبو داؤد في كتاب الصلاة، باب في المعوذتين، 2\74.

heart: 'O Allāh! Make him ask me the question again.' He said: 'O 'Uqbah! Say.' I asked: 'What should I say?' He said: '[Say]: *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq].' So I read it till the end. He then said: 'Say.' I asked: 'What should I say, O Messenger of Allāh?' He said: '[Say]: *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās].' So I read it till the end. The Messenger of Allāh ﷺ then said: 'No beggar asked for anything better than it, and no person sought refuge in anything better than it.'"

Hadīth 349

عَنْ أَبِي الْعَلاَءِ قَالَ: قَالَ رَجُلٌ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ فِيْ سَفَرٍ وَالنَّاسُ يَعْتَقِبُوْنَ، وَفِي الظَّهْرِ قِلَّةٌ، فَحَانَتْ نَزْلَةُ رَسُوْلِ اللهِ ﷺ وَنَزْلَتِيْ، فَلَحِقَنِيْ مِنْ بَعْدِيْ فَضَرَبَ مَنْكِبِيْ فَقَالَ: قُلْ: أَعُوْذُ بِرَبِّ الْفَلَقِ. فَقُلْتُ: أَعُوْذُ بِرَبِّ الْفَلَقِ. فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ وَقَرَأْتُهَا مَعَهُ. ثُمَّ قَالَ: قُلْ: أَعُوْذُ بِرَبِّ النَّاسِ. فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ وَقَرَأْتُهَا مَعَهُ. قَالَ: إِذَا أَنْتَ صَلَّيْتَ، فَاقْرَأْ بِهِمَا.[1]

Abū al-'Alā' narrates that a person said: "We were with the Messenger of Allāh ﷺ on a journey and the people were taking turns [to ride the animals] because there were so few of them. The time came for me and the Messenger of Allāh ﷺ to take turns. He came to me from behind, struck me on my shoulder and said: 'Say: *a'ūdhu bi rabbil falaq* (I seek refuge in the Lord of the daybreak).' I said: '*a'ūdhu bi rabbil falaq*.' The Messenger of Allāh ﷺ

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[1] أخرجه أحمد في مسنده، 5\24.

then read the sūrah and I read it with him. He then said: 'Say: *a'ūdhu bi rabbin nās* (I seek refuge in the Lord of the people).' The Messenger of Allāh ﷺ then read it and I read it with him. He said: 'Read these two sūrahs when you perform ṣalāh.'"

Hadīth 350

عَنْ مُعَاذِ بْنِ جَبَلٍ ﷺ قَالَ: كُنْتُ مَعَ رَسُوْلِ اللهِ ﷺ فِيْ سَفَرٍ فَصَلَّى الْغَدَاةَ فَقَرَأَ فِيْهَا بِالْمُعَوِّذَتَيْنِ، ثُمَّ قَالَ: يَا مُعَاذُ، هَلْ سَمِعْتَ؟ قُلْتُ: نَعَمْ. قَالَ: مَا قَرَأَ النَّاسُ بِمِثْلِهِنَّ.[1]

Mu'ādh ibn Jabal ﷺ narrates: "I was with the Messenger of Allāh ﷺ on a journey. He performed the *fajr ṣalāh* and read the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] in it. He then said: 'O Mu'ādh! Did you hear [what I read]?' I replied: 'Yes.' He said: 'People have not read anything better than these two sūrahs.'"

Hadīth 351

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: اِقْرَأْ يَا جَابِرُ. قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِيْ أَنْتَ وَأُمِّيْ يَا رَسُوْلَ اللهِ؟ قَالَ: اِقْرَأْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾. فَقَرَأْتُهُمَا فَقَالَ: اِقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا.[2]

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[1] ذكره السيوطي في الدر المنثور في تفسير سورة الفلق، 6\466.

[2] أخرجه النسائي في أول كتاب الاستعاذة، 8\254.

heart: 'O Allāh! Make him ask me the question again.' He said: 'O 'Uqbah! Say.' I asked: 'What should I say?' He said: '[Say]: *Qul a'ūdhu bi rabbil falaq* [Sūrah al-Falaq].' So I read it till the end. He then said: 'Say.' I asked: 'What should I say, O Messenger of Allāh?' He said: '[Say]: *Qul a'ūdhu bi rabbin nās* [Sūrah an-Nās].' So I read it till the end. The Messenger of Allāh ﷺ then said: 'No beggar asked for anything better than it, and no person sought refuge in anything better than it.'"

Hadīth 349

عَنْ أَبِي الْعَلاَءِ قَالَ: قَالَ رَجُلٌ: كُنَّا مَعَ رَسُوْلِ اللهِ ﷺ فِيْ سَفَرٍ وَالنَّاسُ يَعْتَقِبُوْنَ، وَفِي الظَّهْرِ قِلَّةٌ، فَحَانَتْ نَزْلَةُ رَسُوْلِ اللهِ ﷺ وَنَزْلَتِيْ، فَلَحِقَنِيْ مِنْ بَعْدِيْ فَضَرَبَ مَنْكِبِيْ فَقَالَ: قُلْ: أَعُوْذُ بِرَبِّ الْفَلَقِ. فَقُلْتُ: أَعُوْذُ بِرَبِّ الْفَلَقِ. فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ وَقَرَأْتُهَا مَعَهُ. ثُمَّ قَالَ: قُلْ: أَعُوْذُ بِرَبِّ النَّاسِ. فَقَرَأَهَا رَسُوْلُ اللهِ ﷺ وَقَرَأْتُهَا مَعَهُ. قَالَ: إِذَا أَنْتَ صَلَّيْتَ، فَاقْرَأْ بِهِمَا.[1]

Abū al-'Alā' narrates that a person said: "We were with the Messenger of Allāh ﷺ on a journey and the people were taking turns [to ride the animals] because there were so few of them. The time came for me and the Messenger of Allāh ﷺ to take turns. He came to me from behind, struck me on my shoulder and said: 'Say: *a'ūdhu bi rabbil falaq* (I seek refuge in the Lord of the daybreak).' I said: '*a'ūdhu bi rabbil falaq*.' The Messenger of Allāh ﷺ

[1] أخرجه أحمد في مسنده، 5\24.

then read the sūrah and I read it with him. He then said: 'Say: *a'ūdhu bi rabbin nās* (I seek refuge in the Lord of the people).' The Messenger of Allāh ﷺ then read it and I read it with him. He said: 'Read these two sūrahs when you perform salāh.'"

Hadīth 350

عَنْ مُعَاذَ بْنِ جَبَلٍ ﷺ قَالَ: كُنْتُ مَعَ رَسُوْلِ اللهِ ﷺ فِيْ سَفَرٍ فَصَلَّى الْغَدَاةَ فَقَرَأَ فِيْهَا بِالْمُعَوَّذَتَيْنِ، ثُمَّ قَالَ: يَا مُعَاذُ، هَلْ سَمِعْتَ؟ قُلْتُ: نَعَمْ. قَالَ: مَا قَرَأَ النَّاسُ بِمِثْلِهِنَّ.[1]

Mu'ādh ibn Jabal ﷺ narrates: "I was with the Messenger of Allāh ﷺ on a journey. He performed the *fajr salāh* and read the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] in it. He then said: 'O Mu'ādh! Did you hear [what I read]?' I replied: 'Yes.' He said: 'People have not read anything better than these two sūrahs.'"

Hadīth 351

عَنْ جَابِرِ بْنِ عَبْدِ اللهِ ﷺ قَالَ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: اِقْرَأْ يَا جَابِرُ. قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِيْ أَنْتَ وَأُمِّيْ يَا رَسُوْلَ اللهِ؟ قَالَ: اِقْرَأْ ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾. فَقَرَأْتُهُمَا فَقَالَ: اِقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا.[2]

[1] ذكره السيوطي في الدر المنثور في تفسير سورة الفلق، 6\466.

[2] أخرجه النسائي في أول كتاب الاستعاذة، 8\254.

Jābir ibn ʿAbdillāh ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Read, O Jābir!' I asked: 'O Messenger of Allāh! May my parents be sacrificed for you, what should I read?' He said: 'Read *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās].' So I read them. He said: 'You will never read anything better than these two sūrahs.'"

Hadīth 352

عَنْ إِسْمَاعِيْلَ بْنِ خَالِدٍ الْخُزَاعِيِّ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ سَمِعَ جُبَيْرَ بْنَ مُطْعِمٍ وَهُوَ يَقُوْلُ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: أَتُحِبُّ يَا جُبَيْرُ إِذَا خَرَجْتَ سَفَرًا أَنْ تَكُوْنَ مِنْ أَمْثَلِ أَصْحَابِكَ هَيْئَةً وَأَكْثَرَهُمْ زَادًا؟ فَقُلْتُ: نَعَمْ بِأَبِيْ وَأُمِّيْ. قَالَ: فَاقْرَأْ هَذِهِ السُّوَرَ الْخَمْسَ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ وَافْتَتِحْ كُلَّ سُوْرَةٍ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ، وَاخْتِمْ قِرَاءَتَكَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. قَالَ جُبَيْرٌ: وَكُنْتُ غَنِيًّا كَثِيْرَ الْمَالِ فَكُنْتُ أَخْرُجُ مَعَ مَنْ شَاءَ اللهُ أَنْ أَخْرُجَ مَعَهُمْ فِيْ سَفَرٍ فَأَكُوْنُ أَبْذَّهُمْ هَيْئَةً وَأَقَلَّهُمْ زَادًا، فَمَا زِلْتُ مُنْذُ عَلَّمَنِيْهِنَّ رَسُوْلُ اللهِ ﷺ وَقَرَأْتُ بِهِنَّ أَكُوْنُ مِنْ أَحْسَنِهِمْ هَيْئَةً وَأَكْثَرِهِمْ زَادًا حَتَّى أَرْجِعَ مِنْ سَفَرِيْ ذَلِكَ.[1]

Ismāʿīl ibn Khālid al-Khuzāʿī narrates that Muḥammad ibn Jubayr ibn Muṭʿim heard Jubayr ibn Muṭʿim saying: "The Messenger of Allāh ﷺ said to me: 'O Jubayr! Would you like to be the most appealing person and the person who owns the most provisions when you go on a journey?' I

[1] أخرجه أبو يعلى في مسنده، 13\414، رقم 7419.

replied: 'Yes. May my parents be sacrificed for you.' He said: 'You should read these five sūrahs: *'Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn], *Idhā jāʾa naṣrullāhi wal fatḥ* [Sūrah al-Fatḥ], *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās]. Commence each sūrah with *Bismillāhir Raḥmānir Raḥīm* and end your recitation with *Bismillāhir Raḥmānir Raḥīm*.' Jubayr said: 'I was a rich person and possessed a lot of wealth. And so, I used to accompany anyone whom Allāh willed for me to accompany on a journey. I used to be the least appealing of them and the one who carried the least provisions. Ever since the Messenger of Allāh ﷺ taught me to read these sūrahs and I continued reading them, I became the most appealing of my companions, and the one who had the most provisions until I returned from that journey.'"

Hadīth 353

عَنْ زَيْدِ بْنِ أَرْقَمَ ﷺ قَالَ: سَحَرَ النَّبِيَّ ﷺ رَجُلٌ مِنَ الْيَهُوْدِ. قَالَ: فَاشْتَكَى فَأَتَاهُ جِبْرِيْلُ فَنَزَلَ عَلَيْهِ بِالْمُعَوِّذَتَيْنِ وَقَالَ: إِنَّ رَجُلاً مِنَ الْيَهُوْدِ سَحَرَكَ وَالسِّحْرُ فِيْ بِئْرِ فُلَانٍ. قَالَ: فَأَرْسَلَ عَلِيًّا فَجَاءَ بِهِ. قَالَ: فَأَمَرَهُ أَنْ يُحِلَّ الْعِقْدَ وَيَقْرَأَ آيَةً، فَجَعَلَ يَقْرَأُ وَيُحِلُّ حَتَّى قَامَ النَّبِيُّ ﷺ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ. قَالَ: فَمَا ذَكَرَ رَسُوْلُ اللهِ ﷺ لِذَلِكَ الْيَهُوْدِيِّ شَيْئًا مِمَّا صَنَعَ بِهِ. قَالَ: وَلاَ أَرَاهُ فِيْ وَجْهِهِ.[1]

[1] أخرجه النسائي في كتاب تحريم الدم، باب سحرة أهل الكتاب، 7\112.

Jābir ibn ʿAbdillāh ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Read, O Jābir!' I asked: 'O Messenger of Allāh! May my parents be sacrificed for you, what should I read?' He said: 'Read *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās].' So I read them. He said: 'You will never read anything better than these two sūrahs.'"

Hadīth 352

عَنْ إِسْمَاعِيْلَ بْنِ خَالِدٍ اَلْخُزَاعِيِّ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ سَمِعَ جُبَيْرَ بْنَ مُطْعِمٍ وَهُوَ يَقُوْلُ: قَالَ لِيْ رَسُوْلُ اللهِ ﷺ: أَتُحِبُّ يَا جُبَيْرُ إِذَا خَرَجْتَ سَفَرًا أَنْ تَكُوْنَ مِنْ أَمْثَلِ أَصْحَابِكَ هَيْئَةً وَأَكْثَرَهُمْ زَادًا؟ فَقُلْتُ: نَعَمْ بِأَبِيْ وَأُمِّيْ. قَالَ: فَاقْرَأْ هَذِهِ السُّوَرَ الْخَمْسَ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُوْنَ﴾ ﴿إِذَا جَاءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ وَ ﴿قُلْ هُوَ اللهُ أَحَدٌ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوْذُ بِرَبِّ النَّاسِ﴾ وَافْتَتِحْ كُلَّ سُوْرَةٍ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ، وَاخْتِمْ قِرَاءَتَكَ بِبِسْمِ اللهِ الرَّحْمَنِ الرَّحِيْمِ. قَالَ جُبَيْرٌ: وَكُنْتُ غَنِيًّا كَثِيْرَ الْمَالِ فَكُنْتُ أَخْرُجُ مَعَ مَنْ شَاءَ اللهُ أَنْ أَخْرُجَ مَعَهُمْ فِيْ سَفَرٍ فَأَكُوْنُ أَبْذَهُمْ هَيْئَةً وَأَقَلَّهُمْ زَادًا، فَمَا زِلْتُ مُنْذُ عَلَّمَنِيْهِنَّ رَسُوْلُ اللهِ ﷺ وَقَرَأْتُ بِهِنَّ أَكُوْنُ مِنْ أَحْسَنِهِمْ هَيْئَةً وَأَكْثَرِهِمْ زَادًا حَتَّى أَرْجِعَ مِنْ سَفَرِيْ ذَلِكَ.[1]

Ismāʿīl ibn Khālid al-Khuzāʿī narrates that Muḥammad ibn Jubayr ibn Muṭʿim heard Jubayr ibn Muṭʿim saying: "The Messenger of Allāh ﷺ said to me: 'O Jubayr! Would you like to be the most appealing person and the person who owns the most provisions when you go on a journey?' I

[1] أخرجه أبو يعلى في مسنده، 13\414، رقم 7419.

replied: 'Yes. May my parents be sacrificed for you.' He said: 'You should read these five sūrahs: *'Qul yā ayyuhal kāfirūn* [Sūrah al-Kāfirūn], *Idhā jā'a naṣrullāhi wal fatḥ* [Sūrah al-Fatḥ], *Qul huwallāhu aḥad* [Sūrah al-Ikhlāṣ], *Qul aʿūdhu bi rabbil falaq* [Sūrah al-Falaq] and *Qul aʿūdhu bi rabbin nās* [Sūrah an-Nās]. Commence each sūrah with *Bismillāhir Raḥmānir Raḥīm* and end your recitation with *Bismillāhir Raḥmānir Raḥīm*.' Jubayr said: 'I was a rich person and possessed a lot of wealth. And so, I used to accompany anyone whom Allāh willed for me to accompany on a journey. I used to be the least appealing of them and the one who carried the least provisions. Ever since the Messenger of Allāh ﷺ taught me to read these sūrahs and I continued reading them, I became the most appealing of my companions, and the one who had the most provisions until I returned from that journey.'"

Hadīth 353

عَنْ زَيْدِ بْنِ أَرْقَمَ ﷺ قَالَ: سَحَرَ النَّبِيَّ ﷺ رَجُلٌ مِنَ الْيَهُوْدِ. قَالَ: فَاشْتَكَى فَأَتَاهُ جِبْرِيْلُ فَنَزَلَ عَلَيْهِ بِالْمُعَوَّذَتَيْنِ وَقَالَ: إِنَّ رَجُلاً مِنَ الْيَهُوْدِ سَحَرَكَ وَالسِّحْرُ فِيْ بِئْرِ فُلاَنٍ. قَالَ: فَأَرْسَلَ عَلِيًّا فَجَاءَ بِهِ. قَالَ: فَأَمَرَهُ أَنْ يُحِلَّ الْعِقْدَ وَيَقْرَأَ آيَةً، فَجَعَلَ يَقْرَأُ وَيُحِلُّ حَتَّى قَامَ النَّبِيُّ ﷺ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ. قَالَ: فَمَا ذَكَرَ رَسُوْلُ اللهِ ﷺ لِذَلِكَ الْيَهُوْدِيِّ شَيْئًا مِمَّا صَنَعَ بِهِ. قَالَ: وَلاَ أَرَاهُ فِيْ وَجْهِهِ.[1]

[1] أخرجه النسائي في كتاب تحريم الدم، باب سحرة أهل الكتاب، 7\112.

Zayd ibn Arqam ﷺ narrates: "A Jew committed sorcery against the Prophet ﷺ and he suffered from an ailment [on account of this]. Jibra'īl ﷺ came to him and came down with the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] to him. He said to him: 'A Jew committed sorcery against you and the item of sorcery is in such and such well.' He sent 'Alī ﷺ to bring it. Jibra'īl ﷺ ordered him to untie the knots while reading the verses [of these sūrahs]. He continued reading one verse after the other and one knot after the other was untied. The Prophet ﷺ eventually got up as though he was freed. The Messenger of Allāh ﷺ did not mention anything to the Jew who did this, nor did he say anything to him by way of facial expressions."

Hadīth 354

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: صَنَعَتِ الْيَهُوْدُ بِالنَّبِيِّ ﷺ شَيْئًا فَأَصَابَهُ مِنْهُ وَجَعٌ شَدِيْدٌ، فَدَخَلَ عَلَيْهِ أَصْحَابُهُ فَخَرَجُوْا مِنْ عِنْدِهِ وَهُمْ يَرَوْنَ أَنَّهُ أُلِمَّ بِهِ، فَأَتَاهُ جِبْرِيْلُ بِالْمُعَوَّذَتَيْنِ فَعَوَّذَهُ بِهِمَا ثُمَّ قَالَ: بِسْمِ اللهِ أُرَقِّيْكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيْكَ، وَمِنْ كُلِّ عَيْنٍ وَنَفْسِ حَاسِدٍ، اَللهُ يَشْفِيْكَ، بِسْمِ اللهِ أُرَقِّيْكَ.[1]

Anas ibn Mālik ﷺ narrates: "The Jews did something to the Prophet ﷺ and he was afflicted by a severe pain because of this. His Companions went to visit him and departed thinking that he was experiencing some pain. Jibra'īl ﷺ came to

[1] ذكره السيوطي في الدر المنثور في تفسير سورة الفلق، 6\468.

him with the *mu'awwadhatayn* [Sūrahs al-Falaq and an-Nās] and sought refuge for him through these two sūrahs. He then said: 'In the name of Allāh, I free you from everything which is causing you harm, and from every envious eye and soul. May Allāh cure you. I free you in the name of Allāh.'"

Hadīth 355

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَحَرَ رَسُوْلَ اللهِ ﷺ رَجُلٌ مِنْ بَنِيْ زُرَيْقٍ يُقَالُ لَهُ لَبِيْدُ بْنُ الأَعْصَمِ حَتَّى كَانَ رَسُوْلُ اللهِ ﷺ يُخَيَّلُ إِلَيْهِ أَنَّهُ كَانَ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ، حَتَّى إِذَا كَانَ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ وَهُوَ عِنْدِيْ، لَكِنَّهُ دَعَا وَدَعَا ثُمَّ قَالَ: يَا عَائِشَةُ، أَشَعَرْتِ أَنَّ اللهَ أَفْتَانِيْ فِيْمَا اسْتَفْتَيْتُهُ فِيْهِ؟ أَتَانِيْ رَجُلاَنِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِيْ وَالآخَرُ عِنْدَ رِجْلِيْ. فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: مَا وَجَعُ الرَّجُلِ؟ فَقَالَ: مَطْبُوْبٌ. قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَبِيْدُ بْنُ الأَعْصَمِ. قَالَ: فِيْ أَيِّ شَيْءٍ؟ قَالَ: فِيْ مُشْطٍ وَمُشَاطَةٍ وَجُفِّ طَلْعِ نَخْلَةٍ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِيْ بِئْرِ ذَرْوَانَ. فَأَتَاهَا رَسُوْلُ اللهِ ﷺ فِيْ نَاسٍ مِنْ أَصْحَابِهِ فَجَاءَ فَقَالَ: يَا عَائِشَةُ، كَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَّاءِ، وَكَأَنَّ رُءُوْسَ نَخْلِهَا رُءُوْسُ الشَّيَاطِيْنِ. قُلْتُ: يَا رَسُوْلَ اللهِ، أَفَلاَ اسْتَخْرَجْتَهُ؟ قَالَ: قَدْ عَافَانِي اللهُ، فَكَرِهْتُ أَنْ أُثِيْرَ عَلَى النَّاسِ فِيْهِ شَرًّا. فَأَمَرَ بِهَا فَدُفِنَتْ.[1]

قال الحافظ ابن حجر في تلخيص الحبير باب السحر، 4\74 قوله: وفي ذلك نزلت المعوذتان. هذا ذكره الثعلبي في تفسيره من حديث ابن عباس تعليقا. ومن

[1] أخرجه البخاري في كتاب الطب باب السحر، 10\221، رقم 5763. وأخرجه مسلم في كتاب السلام باب السحر، 4\1719.

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حديث عائشة أيضا تعليقا. وطريق عائشة صحيح أخرجه سفيان بن عيينة في تفسيره رواية أبي عبيد الله عنه عن هشام بن عروة عن أبيه عن عائشة فذكر الحديث وفيه نزلت: قل أعوذ برب الفلق.

ʿĀ'ishah *raḍiyallāhu ʿanhā* narrates: "A person from the Banū Zurayq by the name of Labīd ibn al-Aʿṣam committed sorcery against the Messenger of Allāh ﷺ. This caused the Messenger of Allāh ﷺ to think that he did something whereas he did not do it. One day or one night, he was with me, but he continued supplicating and beseeching [Allāh ﷻ]. He then said: 'O 'Ā'ishah! You know, Allāh ﷻ answered my question. Two men came to me – one standing near my head and the other near my feet. One said to the other: 'What is this man's complaint?' He replied: 'He is afflicted by sorcery.' He asked: 'Who did this to him?' He replied: 'Labīd ibn al-Aʿṣam.' He asked: 'How did he do this?' He replied: 'By resorting to his comb, his hair which was left on his comb, and the spathe of a male palm tree.' He asked: 'Where are all these items?' He replied: 'In the Dharwān well.' The Messenger of Allāh ﷺ went to this well with some of his Companions ﷺ. He returned and [described it] saying: 'O 'Ā'ishah! It's water is [red] as though it was infused with henna. The tops of its palm trees[1] are like the

[1] The words "The tops of its palm trees" refer to the palm trees which are irrigated from the water of this well. The water of this well had the ill effect of causing the palm trees to look like the heads of devils.

heads of the devils.' I asked: 'O Messenger of Allāh! Why did you not remove it?' He replied: 'Allāh ﷻ has cured me and I did not want to cause any harm[1] to the people.' He then ordered for it[2] to be buried."

Ḥāfiẓ Ibn Ḥajar *raḥimahullāh* states that the *muʿawwadhatayn* [Sūrahs al-Falaq and an-Nās] were revealed with regard to this incident. He adds that this sorcery comprised of eleven knots, and so, these eleven verses [of the *muʿawwadhatayn* [Sūrahs al-Falaq and an-Nās]] were revealed. Each knot became untied with the recitation of each verse.

Commentary

The above Aḥādīth highlight some of the acts of treachery and plots which the Jews resorted to against Islam and the Messenger of Allāh ﷺ. They also highlight the truthfulness of the words: "You will find the most bitter enemies of the Muslims to be the Jews and the polytheists." (Sūrah al-Mā'idah, 5: 82)

Ever since the advent of Islam, they have been trying to put an end to Islam and its Messenger

[1] In the sense that the story of this sorcery will spread among the Muslims, they will start talking about sorcery, some people might try to learn sorcery, etc.

[2] This refers to the well. The Messenger of Allāh ﷺ ordered for the well to be completely covered so that it will not be used any longer.

ﷻ. They resorted to every possible ruse, plot and conspiracy and continue to do so till today. Allāh ﷻ says: "The unbelievers will be continually fighting with you till they turn you away from your religion if they get the opportunity." (Sūrah al-Baqarah, 2: 217) It is the duty of the Muslims to recognize their enemy, remain on their guard, and to return to their religion.

Allāh ﷻ expounds to His servants how they can safeguard themselves against sorcery before it can even occur, viz. by resorting to supplications and invocations. These include reciting Āyatul Kursī after every *farḍ ṣalāh*, and other supplications after the ṣalāhs and at the time of going to sleep. The Messenger of Allāh ﷺ said to Abū Hurayrah ﷺ: "When you resort to your bed, read Āyatul Kursī from beginning to end. If you do so, Allāh ﷻ will continue being a guardian over you, and no Satan will approach you till the morning."[1]

Aḥādīth relating the merits of reading Sūrahs al-Ikhlāṣ, al-Falaq and an-Nās after the *farḍ ṣalāhs*, at the time of sleeping, in the morning and evening were all quoted previously. These sūrahs are from among the greatest means of safeguarding oneself against sorcery and other acts of magic, provided they are read with full conviction and trust in Allāh ﷻ. They are also the

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greatest means of removing the effects of sorcery, while at the same time, beseeching Allāh ﷻ to remove its ill effects.

Ibn Kathīr *raḥimahullāh* said: "The most beneficial way of removing the effects of sorcery is what Allāh ﷻ revealed to His Messenger ﷺ, viz. the *mu'awwadhatān*. Similar is the case with reading Āyatul Kursī which is an effective way of driving away Satan."

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فضائل سورالقران الكريم

(باللغة الإنجليزية)

About the book

In His grand plan and wisdom, Allāh ﷻ bestowed superiority to some of His creations over others. Friday enjoys superiority over the rest of the days of the week. The month of Ramaḍān is the most spiritually fulfilling of all months. Certain Prophets ﷺ were given superiority over others. And Muḥammad Rasūlullāh ﷺ, the Final Messenger and Seal of Prophets, was given superiority over all the Prophets and Messengers of Allāh ﷻ.

In the same vein, while all the chapters (sūrahs) of the Qur'ān contain the speech of Allāh ﷻ and are equal in this regard, some of them have been accorded certain special merits and virtues. Some of them were read on certain days by Rasūlullāh ﷺ, others were read on certain occasions, while yet others were read for certain purposes.

This book highlights the merits and virtues of the different chapters as stated in the Qur'ān and explained by Rasūlullāh ﷺ. The most authentic and acceptable Aḥādīth are quoted with full references to the original sources.

By reading this book, the reader will learn about the merits and virtues of the various chapters, the most meritorious occasions when they should be recited, the different purposes for which they could be recited, and the rewards which one can expect for reading them.